# BIBLE OF REASON:

OR,

## SCRIPTURES OF MODERN AUTHORS.

## PART II.

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COLLECTED AND RENDERED BY
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"'Tis liberty alone that gives the flow'r
Of fleeting life its lustre and perfume—
And we are weeds without it."

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# BIBLE OF REASON.

## PART II.

### CHAPTER I.

OF THE UNIVERSE: ITS INFINITY AND ETERNITY—NATURE PREVAILS THROUGHOUT—PERPETUAL ORDERS OF EXISTENCE—FOLLY OF BELIEF IN CREATION, BEGINNING, OR END OF THE NECESSARY MODE OF BEING—GENERATION, GROWTH, MATURITY, DECAY, AND DEATH OF INDIVIDUALS—GEOLOGY—COSMOGONY—ASTRONOMY—REFLECTIONS.

1. Where is the intellect that has soared beyond the narrow circle of objects and views prescribed by the accustomed use of the senses, and the circumscribed rules of ignorant and artificial institutions, and has ranged through and contemplated the infinite expanse, or medium, to which the utmost extent comprehended by the imagination is but finite, bears no proportion, and is as nothing? What mind is there which has attained that utmost reach of knowledge, the science of the universe, so as to perceive that there exists not its comprehender?

2. The eternity of the human species, of worlds, suns, planets, and the brilliant scenes of the infinite and magnificent universe, a subject inexpressibly important and extensive in its nature, is more nearly interesting to every denomination of men than any thing that can possibly be the object of disquisition. At a period when a liberality of sentiment seems to be gaining ground—when men, emerging from the mists of ignorance, relinquish the errors and prejudices of their ancestors, something descriptive of the disposition of that stupendous existence, of which we form a necessary part, seems wanting to give still greater force and consistence to the reasonings of mankind.

3. The world, the universe, the infinity, has no beginning in time, and no bounds in space; it has no comprehender, much less Creator; there is no vestige of a beginning, and no prospect of an end.

4. The infinite orders of existence are involved in one eternal Nature.

5. The thing that hath been is that also which will be.

6. Who shall limit that which is unlimited?

7. The world contains in itself the seeds of its own eternity. It is far less difficult to conceive of its eternal continuance than of its final cessation.

8. There never has been any absence, and there never will be any cessation, of natural existence.

9. There is an absurdity in denying the coëval existence of matter, motion, and form, with an infinity of space and an eternity of time.

10. There is not more or less matter in the universe than at the period of the reputed creation; and if any of the bodies of the solar system were to gain or lose, their gravities and motions would be affected, and their economies changed.

11. Astronomy has annihilated the heavens, by teaching us that the immensity of space is occupied by planetary spheres similar in order to our own.

12. What is a first, a second, or a third heaven? What is there but the medium in which worlds make their revolutions?

13. That which is called the sky is but the portion of space in which other solar and planetary systems, the nearest to our own, have their location.

14. It is not possible but that every globe must be in the midst of other globes; and, consequently, there can be no extreme globes.

15. Pascal defined the universe—"Centre everywhere; circumference nowhere."

16. If the universe were limited, it could not be, whatever were its extent, more than a material point environed by a vacant and infinite space; a single moment would suffice for its being disseminated in eternal dissolution.

17. Infinity is as necessary a concomitant of the order of existence, as that order for infinity; and without infinity the action of the universe could not exist.

18. If the general quantity of matter were not fixed—if successive creations of matter could take place, or if portions of matter could be annihilated—everything would be unstable and without order.

19. Descartes said—"There never takes place in the universe but the same amount of motion; and, in fact, if this general amount were not fixed and unalterable—if it could be increased or diminished—there could be no equilibrium or order in the universe.

20. Credulity proceeds from inexperience. By consulting experience and contemplating the universe, we shall only find in it matter and motion.

21. Motion is Nature. Action is essential to matter. All beings but come into existence, act, increase, diminish, and ultimately are decomposed. Metals, minerals, &c. are all in action.

22. In the universe all is effect—all is cause.

23. The eternal generations of the infinite orders of existence constitute the perpetuity.

24. Rousseau thought that no one would dare to say—"Here is the limit which man may reach, but which he will never be able to pass." This limit may be defined to be attained in the knowledge that the universal order of being is the same as that order discoverable to our senses; and that, to regard the sphere within the range

of our perceptions is to be acquainted with the same as all that exists.

25. Nature, in a comprehensive sense, is the infinite assemblage of whatever exists in the universe—all substances, with all their peculiar modes and relations, intrinsic or incidental, as operating irresistibly in a regular course of causation issuing from their unchangeable essences or properties. Substance and accident, in all their diversity —this is Nature. There is all one kind, and this is the only correct way in which the term "all" can ever be applied to the universe.

26. Compound bodies, or natural orders, occur everywhere; they form the mass of our earth, and that of all the beings which are on its surface; they form, also, the infinite existence of other globes.

27. Nature, whose essence is visibly to act and produce, requires not, to discharge its functions, an invisible mover.

28. The diversity of motion, or modes of motion, constitute alone the diversity of matter.

29. The laws of Nature are only the necessary connection of certain effects with their causes.

30. The world has always been; its existence is necessary.

31. The universe is not an effect; it is not a work; it has not been made, because it is impossible that what is infinite and eternal should have been made.

32. All particular shapes of matter are limited in their duration, but the genera of which they consist never can perish.

33. The finite is for all forms that exist actually at any time present; the infinite for that eternal succession of those forms that constitute eternal nature.

34. The slow but unremitting action of nature metamorphoses everything after a certain lapse of time, though its immediate agency excites no attention.

35. Time without an end, and space without a limit, are two things which no being, of course, can possibly comprehend.

36. So simplified are the properties by which the great laboratory of nature is actuated, that the same eternal principle, under its different forms or motions, constitutes the sum total of the infinite universe of things: not one single substance in the universe is either permanent or primary. Water and air are combinations, like every thing else. Combustion is but a mode of decomposition, by which substances the most solid become combined with those which have the least solidity; and these again are assumed by growing conformations of animal, vegetable, and mineral orders.

37. Infinite matter, considered in itself, is homogeneous: one element, as one principle, alone forms the universe.

38. Let us not be told that we attribute everything to blind causes, and to a fortuitous combination of atoms. Unskilful materialists have fallen into gross absurdities, by mistaking for real and distinct substances the different properties of extension, separately considered by mathematicians. Hence they formed the world of atoms, or small

bodies, without either bulk or extension, yet possessing infinite hardness, eternal consistency, and a great variety of forms. Bodies such as those can only exist in the minds of atomists.

39. Fruitless is the search for a modification of existence permanent and immutable. The elements of nature are the infinite orders of perpetual modes of existence.

40. The universe consists of the aggregate of beings and their relations. These beings, as well as their relations, succeed each other and are renewed without ceasing. Thus existence is the process of an action present at all times, in every part of space; an action perpetual and universal. It is by movement that material beings exist; by movement the nature and relations of these beings are in incessant change, and by movement these beings are decomposed and pass out of present forms: every substance composing every being is involved in incessant movement.

41. The things of this earth pass, and so do those of all other earths. Infinity consists of a nature similar to that displayed to our own senses. The same existence of every kind prevails throughout.

42. If science cannot explain every thing, it can assure us, at any rate, of the unity of the universal mode; and it demonstrates the impossibility of anything existing but that which accords with the general mode.

43. In the aggregate of the universe, there necessarily occurs the same amount of composition as of decomposition: the reparation is always equal to the dilapidation.

44. Infinite animated beings exult in their existence but for a day; their constituent energies are spent; they droop, and the mode of that existence is changed, and animal consciousness ceases.

45. One generation passeth away, and another generation cometh; but the earth abideth for ever.

46. This earth, which we consider the first of globes, because we have the vanity to identify our own imagined consequence with every thing, is itself but an inconsiderable point in the universe. Could we transport ourselves to any other globe, we should perceive, within the range of our observation, as many globes as we count from hence; and were we still removed in any line to the farthest of those globes in view, we should only find before us the infinite! the infinite!

> "———————— Infinity within,
> Infinity without, belie creation."

47. The time that must be allowed for the production of the grand phenomena of Nature—effects of such magnitude—by causes evidently so slow in their operation, is, indeed, immense. The periods which, to our narrow apprehension, and compared with our ephemeral existence, appear of incalculable duration, are, in all probability, but trifles in the calendar of Nature. Every step we take in geological pursuits forces us to make almost unlimited drafts on antiquity. The leading idea which is present in all our researches,

and which accompanies every fresh observation—the sound which, to the ear of the student of Nature, seems continually echoed from every part of its works, is—Time! time! time!

48. In an age of superstitious barbarism, men are taught, from their infancy, to believe that Nature is but in the very dawn of its existence, and that a few thousand years are the utmost extent of its duration. No sooner are they informed that the human species are natural to the system of things, and that the infinite universe is of eternal existence, than instantly they revolt at an idea so contrary to that with which they had seriously been impressed; and, placing confidence in the dreams of their ignorant predecessors, they are insensible to the voice of reason and the simplest operations of Nature. Reason and reflection would convince mankind that millions of years are but as moments in duration; that the events which are daily obvious are but the ordinary incidents that ever have happened and ever will happen; the clear and simple inferences that might have been induced have been lost amid the dreams of superstition.

49. Descending to the minutest circumstances, the book of superstition pretends to fix with certainty the extraordinary period that gave birth to the universe, to the human race, the stars, and those innumerable worlds and beings that form the infinite objects of existence. With gravity it describes to us when Nature first was animated, and, still more circumstantially, the very spot is pointed out appropriated to the origin of mankind. Men are also taught prophetically to dream about the dissolution of the existence of Nature.

50. The arts and sciences, the records and traditions of mankind, do but temporally preserve the fleeting actions of men, and make them, as it were, for a moment, survive themselves. As to the innumerable ages, the multiplied successions of the unrecorded part of the human species, they emerge not from their oblivion.

51. Mankind, in the torrent of time that carries off, absorbs and reproduces not only animated existences, but every object and species of substance presented to our inspection, have ever fluctuated in their population, civilization, and refinement; and the arts may not only at times have been confined to some minute corner of the world, but even have been absolutely lost to the existing nations; infinite subversions and renewals of the lights of science may have occurred; in the ever-flowing succession of ages, philosophy, science, arts, and letters may have declined, and again necessarily and gradually originated and diffused themselves.

52. The literary advances of the present day may fade, from incidents totally unforeseen, by events which, from the nature and constitution of things, unavoidably take place in the world, and of whose former recurrences the existing records and experience can furnish us with no example.

53. The existing records and traditions, high as they may seem, to some, to originate, are but of the most limited extent, and give

little or no insight into the history of mankind, or the ages that have passed away.

54. The great revolutions of the globe, the transmutation of its most durable substances, the slow and alternate formation and dissolution of the immeasurable objects of existence—the sea's perpetual change of station, its depredations on the islands and continents, and its gradual retreat from the districts it previously occupied—these are facts but partially admitted to be experienced by men in their longest preserved records.

55. Such is the slowness of the innovating progress of Nature, that millions of years must elapse before a visible change in the geography of the globe takes place. We know, from geographical and historical records, that the present surface of the earth is nearly what it was four thousand years ago.

56. What is the proportion of a few thousand years, or even a more multiplied series of ages, compared with the endless succession of eternal existence, the unlimited revolution of events?

57. How few are there who, in the effort to comprehend the import of the words everlasting, eternity, perceive the longest chronicle of years and ages they ever heard or thought of to be nothing but a comparatively few revolutions of a little ball on which they are stuck, rolling amid myriads of other little balls, spread away in every direction, without any limits, because the space they occupy is boundless, and countless, because their numbers are innumerable!

58. How few are there who perceive the greatest length of time they can conceive is but as a moment to that duration which never has had a beginning, and never will have an end!

59. Haller, speaking of eternity, said—"Thought, in its rapid flight, swifter far than the wind, than sound, than time—swifter far than the rays of light, in vain fatigues itself in ranging through thy periods, and despairs of ever arriving at any term!" This sublime picture, which seems to describe the measure that is least imperfect when applied to infinity itself, presents us with a key to all the reveries that human kind have ever conceived about death.

60. Numerous renewed surfaces of the earth, one successively covering the other, each deposition requiring the action of series of ages, altogether inconceivable, to complete; vestiges of human industry discovered beneath the accumulated masses or beds,* occa-

* The first bed that presents itself in the district of Darby Moor, in Derbyshire, England, is that of a coarse sandy kind of stone, which extends to the depth of 120 yards; and which, from the attrition of its particles, rounded as stones upon the sea beach, and like most other sandy compositions, produced from various substances, would seem to have been formed by the action either of rivers or of the ocean. This is succeeded by a black clayey composition, indurated and petrified by time, equally deep as the former. Then comes a body of limestone, the depth of fifty yards; and the remains of petrified crocodiles have been here discovered. Next succeeds a matter of black stone or marble, resembling lava, the depth of 16 yards. Another bed of limestone, the depth of 50 yards, is again incumbent upon black stone or lava, the depth of 46 yards. This is again succeeded by limestone, the depth of 60 yards. Once more succeeds the same black

sioned by the advances and retreats of the ocean repeated in a multiplied succession; vast remains of land and sea animals and vegetables, in the deepest recesses of the earth and the remotest regions; truths founded not on speculation, but on the existences every where presented to our observation and inspection; the natural scenes on every side submitted to our contemplation, will be found to announce that the human species, the other animated orders, and all other substances, actually have flourished amid the suns, worlds, and unceasing revolutions of Nature, through an eternity of existence —that infinite things are in perpetual motion, connected, and eternal. Nothing in geology can be more clear than that each distinct stratum of the earth was once its surface; and it is absurd to suppose that one deluge will account for the great number of strata. The succession of vegetable and animal fossils are equally as conclusive; and all unite, with every other step in scientific researches, to overthrow that nonsense called religion.

61. A little knowledge of the world is sufficient to convince us that human society has been, and is still, in a continued and rapid revolution. Even our own limited experience, our histories and traditions, superficial and imperfect as they most certainly are, are yet abundantly sufficient to convince us that extensive countries are overwhelmed by inundations of the ocean—that empires rise and fall—and that, among the nations of the world, barbarism and civilization, knowledge and superstition, eternally succeed each other.

62. In the derangement or formation of the earth's surface, ocean has some auxiliaries. The most powerful of these are volcanoes, earthquakes, and fresh water floods. But these, though frequent, are partial and local agents, and the circle of their action so narrow, as to gratify curiosity and satisfy investigation with a single inquiry or momentary research. On the other hand, the action of the ocean is general, resolute, unremitting, powerful; minute, slow, and imperceptible. The ever-invading element is constant in action, working unseen, and its process is scarcely discoverable in its progress, or noticed on the records of time; and its influence is hardly acknowledged by analogy. The differences which animals and vegetables exhibit, at the present day, according to the various situations or climates in which they occur, have been gradually established under the predominating influence of a small number of natural causes.

63. Any hypothesis as to the production of animals by changes or convulsions in the globe, are but fanciful conjectures, entirely discountenanced by the natural fact that no genus exists in any globe where the descent of its race has not been preserved or transmitted in the natural and eternal course of procreative generations. It is

stone, the depth of 22 yards; and this is followed by limestone, which has not as yet been penetrated. That the limestone, in all these beds, has been gradually formed, through an astonishing succession of ages, the numerous impressions of fishes, and a variety of other circumstances, sufficiently convince us.

absurd to think that planets, or the natural orders of which planets are composed, begin their existence as bodies of water.

64. Astronomy teaches us that the obliquity of the earth's position has been considerably diminished since the preservation of records; that the earth is now in its progress, and the poles becoming more and more perpendicular to the ecliptic; and there is evidence that this progress is not merely an oscillation, but the regular tendency to a result materially to affect and alter its present state as to situation and climate.

65. The motion of the earth, in its orbit and around its axis, produces every year a slight deviation from its relative position in the heavens; this deviation amounts only to twenty-three minutes of a degree annually; but this is sufficient, in the immensity of time, to produce the most stupendous results. The period, during which this globe would complete its entire revolution, must extend itself to upwards of fifty thousand years. Immense as this term may appear, we have every reason to feel assured that many of such terms have already elapsed, and such changes taken place in the position of our earth, and that the scenes we now inhabit have been alternately subjected to the action of the torrid and frigid zones; that, in the course of a remote term, the regions we now inhabit will imperceptibly pass under the rays of the vertical sun, and the animals peculiar to those climates will have become indigenous to the soil which we now occupy, when we and our posterity to the millionth generation shall be forgotten.

66. In a vast portion of the earth, are found the remains of an ancient knowledge, proving that the *poles of the earth were formerly in the plane of the ecliptic*, and that they have been separated from it by a slow motion—a gradual progression—by a spiral recession which produces that effect called by us "the precession of the equinoctial points" and "the diminution of the angle of the ecliptic with the equator."

67. It is probable that, at periods seldom, indeed, of recurrence in any one system of worlds, but continually and without number in the infinite expanse, there happen great revolutions and terrible catastrophes throughout the universe; since, if planetary bodies conjoin or divide, those operations, both in the inhumations of surface and changed direction of waters by the altered centres of gravity, must be fatal to a great part of the generations existing on the planets undergoing such phenomena. However, the property of coming quietly into junction at those parts of each globe's surface where there were the greatest bodies of water, would spare the destruction that otherwise might take place.

68. The position of the moon discloses the fact that when two bodies, or globes, approach within a certain range, the rotary motion on its axis of that one which is of the lesser volume becomes identified with the action of the greater, so as to have the same part of the former's surface always determined towards the latter; and it

thus becomes ultimately fitted for ultimately settling down in peace on its widest ocean. The planetary satellites have one hemisphere only of each facing its primary; and within a certain distance of the sun, those planets which circulate may, in their approach, have their original rotation gradually diminished and finally arrested.

69. The firmament is a theatre of great events; but the human eye is unable to perceive them.

70. Nature acts always with regularity; but we have not the skill to trace all her phenomena.

71. The regular course of nature is calm and orderly; tempests and troubles are but lapses from the accustomed sobriety with which all things work together.

72. No longer, therefore, are we to regard the loftiest mountains, the most extensive countries, the continents and islands of the globe, nor the substances that constitute the world and universe itself, as of permanent existence. Formed, as well as ourselves, by gradual processes, they are likewise unstable, and subject to perpetual changes. The existence of every species of metal, stone, and earth is necessarily dependant upon the natural fluctuation of the universe. No object presents itself to our contemplation, but of its regular formation and decay we may be fully satisfied. An incessant fluctuation of formations, and dissolution of the objects of existence is necessarily essential to the universe.

73. Natural orders of existence can only be preserved at their own expense. The face of the earth is covered with an infinite number of beings, and these beings exist at the expense of one another; the increase of some depends on the destruction of others; but every species is so prodigiously numerous, that total destruction is not possible.

74. No species exists without a number of varieties; nor any individual that has a perfect resemblance to another. Yet, though all the different shades and touches are thus essentially different, the impression of each genus is a figure, the permanent features of which are engraven in characters so strongly marked, that time can never efface them.

75. Life and death follow in unceasing vicissitude; winter prepares the earth for the genial influence of spring; the vernal warmth causes trees and plants to disclose their blossoms, which summer developes into fruits; the sea supplies, through the air, the rivers with their perennial streams; they return their waters to the deep—and thus all things perpetually revolve in an undeviating round.

76. The world exists but by conflict, and is only maintained by oppositions. All things find their contrarieties to be the foundation of their preservation and perpetuity. All the changes which happen in Nature serve but for its duration; for, while every thing tends to its end—Nature exists always the same—it is permanent; the same things always compose it, and one, in terminating, only supplies room for others to succeed it; the end of the first forms the com-

mencement of the second, and while all things are perishable, it is that a succession may take place—that mankind may be preserved, and the earth's consistency be confirmed. Mutability may be said to constitute the harmony of the universe.

77. Nature, in whatever point of view we consider it, cannot possibly be any thing but that which we perceive it to be.

78. The inscription upon the temple of Isis—the personification of the great mother, Nature—was, "I am whatsoever is, whatsoever has been, whatsoever shall be."

79. The ancients entertained no fearful ideas respecting death, because, observing faithfully the course of nature, they knew that all identities are finite, and terminate in destruction in order that life may be transmitted to a succession of beings.

80. The series of natural forms and combinations is eternal; but all particular individuals of this eternal series are transitory.

81. To attract and combine that which is in affinity with, and to repel or reject that which is hostile or repugnant to its properties, seems to be a common principle in every variation of substance.

82. The infinite orders of existence operate by affinities for each other, so that the infinite chain of being is connected together by infinite links of relation.

83. The farther we venture in the wide field of analysis, the more we discover that we lose our pains in searching after any element or basis, which may be considered a primary principle of existence.

84. There is no sense, in speaking of things natural, to name their essence—as though aught existed that might be reducible to a constituent principle or basis. The eternal existence is perpetuated by infinite orders of natural affinities or motions, to which the attribute or faculty belongs, to produce their like, or transmit their races by procreation, an individual of one sex co-operating with an individual of the other sex for the purpose; and each individual, thus originated, is capable of exercising its power of appropriation so long as the constitutional vigour and relative circumstances serve for its acquiring its full development and prolonging its life until the organs which act in combination to that effect no longer perform their functions: the orders of nature exist by mutually preying on each other. Our appetites are affinities of the system, for those substances which have in their composition the qualities analogous to, or suitable for, uniting with our own substance.

85. It is by virtue of the nutritive action, or nutrition, that the organs of the body preserve or change their physical properties; and the changes in the moral being correspond. What physiologists have called the vital force is but the necessary or natural exercise of the functions which animal organization possesses, and which exertion is compelled by calls of animal affinities or wants, the gratification of which exigencies is indispensable to its existence, particularly that of nutrition. Let not the physiologist imagine that he can even derive assistance from metaphysics.

86. Art may trace the action of those minute portions of matter called seeds and ovæ, known to be the rudiments of future life, and the links by which the chain of endless generations hang to existence; but the eternal principle can never be disentangled and displayed apart: that principle, under the influence of which each little germ, in its due time, swells out, as if to fill an invisible mould of maturity that determines its form and proportions; that function by which the animal body assumes foreign matters from around, and converts them into its own substance.

87. Every sexual act originates a principle of life—a motive power —or determination of affinitive ingredients, by which the individual is renewed and inherits the same faculty of procreating; by which races are eternal, and the universe subsists. Effect produces effect; cause produces cause.

88. In the history of every vital being, the act of conception is nothing but the transition, more or less rapid, of a preparatory to a permanent magnetism. In every plant, reproduction, whatever be the process, is a magnetic affinity; and every sexual act, in whatsoever order of generic conformation, is equally an act of such affinity.

89. The act of conception has rendered the individual independent, or, at least, has clothed it with the necessary accessaries for its becoming an independent action or body.

90. No knowledge can ever be attained of origin, or mode of commencement for any order of natural existence, and there will be absurdity in even making the attempt to learn more of nature than a science of the physiology of any kind, from its embryo germ to its maturity and destruction. In the economy of life, it is a general law that living beings derive their origin from pre-existing similar beings; the vital motions of animation are communicated from the parent stock; it is life that gives origin to life. The striking characteristics of living beings are generation and death. Life is motion superinduced in matter peculiarly arranged, and death is the cessation of this motion. Vital principle, or principle of life, are the terms used to denote the phenomena of animation. Such words can merely be used to denote our mode of conceiving the subject. "First origin," when applied to natural existence, is nonsense, and no "impenetrable mysteries" need be imagined in the necessarily infinite and eternal modes of natural existence. None of these came first into existence; no animal or vegetable race was orignated by any energy or mixture of matter unknown or inconceivable to us; but the infinite genera constitute the perpetuity. Organization, which is the primary condition of life, necessarily precedes the action of those organs in the exercise of which consist the functions of life. The action of every organ constitutes what is denominated its function. Without the organ there is no function, for the plain reason, that, without the instrument by which the action is effected, there is no action. Organization is the antecedent; function is the sequent. The origin of the organization, to which function is related as the sequent, is re-

ferred in every case to a line of pre-existing organizations. Matter neither organizes itself, nor is organized by any cause but one, a preceding organization of a like order. The term "self-existent" is sheer nonsense.

91. To view things as they are is all that we should attempt, and is all that is possible to be done. Did our faculties enable us to observe all the arcana of matter, we could never acquire any other knowledge of them than that they are as they are; and, in knowing this, that is, in seeking every link in the chain of occurrences, we shall know all that ever an omniscient being could know.

92. The same principle of nature is general, but the modification is infinite.

93. Nature in none of her domains can be ever exhausted.

94. If we state that the world had a beginning, a time must have preceded when the world was not; but empty time is nothing; therefore, the world can have had no beginning, but is, in respect to time, eternal.

95. If the world were bounded in respect to space, there would be an empty space surrounding it; but empty space is nothing; therefore, the world cannot be bounded, but is, in respect to space, infinite.

96. If there were a first cause, it must also have been an event, and, as such, it must previously have had a cause; or there would have been an event without a cause, which is absurd; therefore, there is no first cause.

97. That which doth exist, doth exist necessarily; for necessity expresses nothing more than the consequent of causes; where there is a cause, there is a consequent.

98. He who acknowledges an effect, and assigns the cause to an immaterial being, and then affirms that this being existed without a prior cause, the present state of physical knowledge proclaims a driveller.

99. If an infinite universe could not exist without a great being to create it, we shall be under the necessity, on the same principle of reasoning, to invent another great cause to create this great being.

100. Is it not more rational, more simple, more consistent with known facts, to perceive that the universe has ever existed in ceaseless and uniform motion, than to suppose it had a beginning, and was created by a self-existent being? No substance ever arose out of nothing, nor can any substance ever become nothing.

101. It is far easier to conceive the universe to exist as it is, and to contain eternal order and regular dispositions within itself, than to attempt to add lustre to what is already infinitely splendid and magnificent, by having a visionary and speculative recourse to the personifications of our faculties and affections.

102. Facts will speak for themselves, and every man of common observation, who freely exercises the powers of reason on the general

appearances of things, may easily satisfy himself that the doctrine of the eternity of the universe is built upon the solid basis of fact.

103. In the Bramin's book, the Yajur Veid, it is written—" O ye, whose hearts are pure! How could something arise out of nothing?" How, indeed, could infinite existence arise out of nothing?

104. Owing to the contractedness of our minds, and to our constant engagements with particular objects, that have both beginning and ending, not excepting our very existence, we are unable to form an adequate conception of the universe, which can have had no commencement.

105. Our ignorance of the principles and properties of the universe leads us to invent causes of phenomena for which we cannot rationally and scientifically account: this ignorance has been the sole cause of our using those nonsensical expressions—" immateriality," and " personified spirit."

106. The countless worlds—the indefinite immensity of the universe—these are subjects of interesting contemplation. Whoever correctly views this scene of grandeur will be in no danger of delusion by the impostures of religious systems, or of deifying the principle of the universe. When we stand on the surface of this earth, and view the vast, illimitable field of space continued above, beneath, around; system on system extending in countless millions, regulated and upheld by simple natural properties, or by intimate relations with each other—who or what *self-existent*, itself nothing, could make this infinite existence out of nothing? How can intelligence act upon an infinity that admits not itself to be comprehended by intelligence?

107. Endless myriads of suns are ranged around us, attended by innumerable worlds; yet calm, regular, and harmonious—keeping the paths of natural action—of inevitable necessity.

108. Contemplate but this one planet—this mere grain of sand—when compared with those visible to the eye; on this earth you see the highest degree of intelligence, or man, but a mere ephemeral existence; born in a morning, the sport of storms through a day, and dead at night; this is all that can be said of the highest degree of intelligence! And is it not a mockery, or is it ignorance alone, that makes this momentary principle to be a creator of an existence which is not finite?

109. We can conceive of no intelligence separate from one of those organizations by which we see it exercised.

110. The vague idea that some mysterious cause not merely *precedes*, but *produces* the effect we behold, occasions us to wander from the real object in search of an imaginary one.

111. Mystery, from its nature of unintelligibility, demands implicit assent, or faith, which opposes the operations of reason in comparing, examining, doubting, and balancing probabilities; and is, therefore, heterogeneous to mental cultivation.

112. If we observed the sequences of occurrences, they would become associated in our mind as necessary *precedent* and *consequent*—

as cause and effect; and we might give to them the appellation of "law of nature," or any other appellation; but they would still constitute merely a truth—that is, a fact, and envelope no other mystery than that involved in every occurrence and every existence.

113. We trace an effect to a cause, and that cause to another cause, and so on, till we hold some few links of a chain whose extent is without beginning as without end.

114. It is easier to suppose that the universe has existed eternally, than to conceive of a being beyond its fancied limits capable of creating it. If the mind sinks beneath the weight of the one, is it an alleviation to increase the intolerability of the burden? There can be no mind but finds itself in the same predicament when attempting to comprehend an impossibility.

115. The only idea we can form of causation is derivable from the constant conjunction of similar objects, and the consequent inference of one from the other: wherever this is the case, necessity is clearly established.

116. The phenomena of nature prove the existence of a god, only to some prejudiced men who have been early taught to behold the finger of God in every thing the mechanism of which would embarrass them. In the operations of Nature, the unprejudiced philosopher sees nothing but the power of necessary processes, the permanent and various motion, the customary effects of different combinations of matter infinitely diversified in its movements. Nature should not be viewed as the production of a principle much more unknown than itself. The fact that the eternity of existence is necessary—that time could not possibly have commenced, enables us to view the universe no longer as an enigma. The universal phenomena have been, are, and ever will be the consequences of universal properties, or necessary processes arising from the general nature of existence. Facts wonderful enough may be discernible in those operations the action of which is incontestibly ascertained, but which men possessing more imagination than judgment are still pleased to point out as a series of miraculous wonders, and by the vague and superstitious manner of viewing them, they indirectly become the supporters of many absurd and dangerous errors. These weak and prepossessed imaginations, and particularly the priests of whom they are the creatures, never miss raising the cry of "impiety" when physical science succeeds in forcing any stronghold of their final causes: far from consulting the actions of Nature, they require us to discard scientific knowledge, and summon us menacingly to give credit to their assertions rather than to the demonstrations of the universe. The tendency of the infinite orders of existence is to perpetuate their several races, and this is the necessary end operated. No mental purpose is requisite, nor final or first designing causes to be supposed; nor could any institutory act be exercised, because the self-sustaining process is eternally in action. Universal power is but the necessary and indispensable action of the various orders of being, and its force

is permanent and eternal; because those orders can never be divested of their property to perpetuate their being. When we at length surmount the difficulties we meet in tracing the phenomena proper to natural bodies, we always find ourselves in the same embarrassment relative to the main fact, which can be referred to nothing but the active and eternal mode of Nature, of which we can have no exact idea.

117. To behold and wonder is conduct fit only for the frenzied enthusiast. To study and examine is the more noble character of the reflecting philosopher. The wonders of Nature, as they are called, that is, natural existences, generally, and particularly those relative to animal structure and functions, are doubtless to be admired by observative minds; but they are all facts which may be recognised and even celebrated with all the magnificence of language, without our being forced to acknowledge, in their causes, anything extraneous to the necessary condition of each existence. There is certainly a charm in describing Nature, but this charm no longer imposes on us a fearful power containing in its provisions either phantoms or prognostications. It is time to relinquish notions that originated in the ignorance of former times, when men were not, as now, well informed in respect of natural existence. The fancied invisible beings, clothed by the imagination with awful attributes, have no more existence in reality than the goblins which affright the passions of a child.

118. There are many whose heads are filled with a stupifying sort of wonderment, involved in a mysterious obscurity which awes them; they affect an admiration of Nature, as being a species of magic entirely beyond their comprehension, and a thing is sure to lose in their estimation immediately its explanation is given.

119. When even Paine and other latitudinarians are disposed to appear religious, they exclaim—"How stupendous are the works of Nature! how vast their compass! how immutable their order and movements!" In this can be perceived nothing but an apostrophe to ignorance. Fontenelle says—"If this wondrous order was discovered, few could help observing—what! is that all?"

120. The earth, the clouds, the sun, moon, stars—the spheres of revolving orbs occupying an interminable space—all that is natural, from the trifle with which we are most familiar to the infinite expanse which no sentiment can encompass—all are the rational subjects of interest and admiration; but to run wild in imagination, and suppose ourselves enabled to pass in person beyond earth's limits—to leap the immensity of distance separating us inevitably from other globes—to climb up and scale the gates of a visionary highest heaven—to hear the melody of feigned seraphs' harps, and join in eternal unison with the hymns of imaginary angels—all such poetic flights of the fancy can only be termed "vapors," "dreams," subsisting alone by illusion and ignorance.

121. The fanatic Paul, "caught up into the third heaven, and

hearing things not lawful for man to speak!" Impudent imposter! Yet this is the sacred stuff that the Christian church would massacre us for disrespecting!

122. The moment man quits the path of Nature, he stumbles into an abyss of absurdities and difficulties; his imagination bewilders him. Unacquainted with the powers of Nature, man attributes all the phenomena he beholds to supernatural agency.

123. That sublime harmony which pervades the world is not confined to the course of the stars. Millions of globes, scattered and revolving throughout infinite space, form but their part in the general principle. The eternal chain of order, connecting together the periods of eternity and the parts of infinity, combines, with its incalculable link, the solar globes which impart light and life even with the invisible animalcule that is born and dies in an hour. This eternal harmony, so imposing in its immensity, is still more striking in its imperceptible detail—comprehending all objects, and, in its operations, tracing for the earth its orbit, and arranging the sources of life in all its ramifications.

124. How does the imagination expand, when we regard the infinite number of fixed stars as so many suns furnishing their vivifying qualities to infinite beings existing on their planetary attendants, the reflected lights of which are merged in the solar lights.

125. Herschell extended his astronomical researches, and penetrated into regions of space of a remoteness eluding calculation; and he developed views of the construction of our system and of the universe, of a daring sublimity, hardly more surprising than the strictness of induction on which they rest.

126. The distance of the planet Herschell from the sun is twice that of the planet Saturn; and the distance from the sun to the precincts of those other planetary systems immediately contiguous to our own is supposed to be from twenty to thirty times as far as that of Herschell; leaving space both between Saturn and Herschell, and beyond Herschell, for many more planets to revolve round our sun than those which are perceptible to us. The approach of our earth seventy millions of leagues nearer at one time than at another to the fixed star that seems to be nearest to us, making not the least alteration in its appearance, and no possibility existing for calculating its distance from us by any determined parallax, it is likely that the extent of our planetary sphere is much greater than has been imagined; however, according to the opinion of astronomers, founded on a calculation of the point to which our sun must be removed in order to diminish its apparent size to that of a star of the first magnitude, the distance of Sirius has been fixed at eighty thousand times that of the sun, or forty thousand times the diameter of the earth's orbit; so that there exists an immense extent in which other planets may circulate unseen by us in the system of our sun.

127 The planet Saturn and its appurtenances probably exhibit

the appearances of separated masses of a former larger planet, a zone of which was firmly enough cemented to retain its original position; and at present it forms that hoop shaped world, within which is centred the mass of greatest volume, and the other masses circulate around the two—so many satellites—displaying seven isolated worlds, all originally forming but one, which was thus pulled to pieces by opposite gravitating bodies acting upon it—by the casual encounter of conflicting gravities or volumes which passed swiftly off in the course of their orbits, without time being allowed for determining the fragments into far wider and different directions.

128. Comets may be bodies which, having revolved in the precincts of one solar sphere, are, by the conjunctive power of bodies acting upon them in an adjoining system, drawn into the vortex of the predominating influence; and, indeed, their precipitated velocities may be one means of maintaining the orbicular movements in general.

129. Terrestrial globes are not organized beings, for they are not formed of systems of vessels fixed in them in a permanent and generic manner, and having between them sustained connexions; they are destitute, also, of the most characteristic vital faculty; the faculty of procreation does not pertain to them.

130. It was the opinion of Spinoza that the universe is God. How can the object of a will be the will itself? How can an accomplishment be the power of accomplishing? How can an act of volition be the seat of volition? How can the effect be the cause? How can the thing governed be the power to govern?

131. Nature, or the universe, moves not by a single volitive impulse. We come at no such idea as that this vast, unlimited medium—this infinite ensemble of things—acts and moves by will. We acquire the idea of will by contemplating a minute part of the general system. We find it in percipient orders of being, but we cannot infer from this that the universal compound has a will—has the peculiar affections which distinguish the individual of our species. For, though it produces all things physically, and consists of all causes, all changes, operations, and appearances, yet, not by intention, as a moral agent, can it be said to perform or produce anything, or have anything properly applied to it as such. To imagine the infinite machine of the universe operating by choice and will, and moving by design its limbs and members, is a monstrous chimera.

132. Observing the earth, with its modes of existence, we conclude through the rules of analogy in genus and species, that the universe of planets is composed of natural orders.

133. The effort of the mind to conjecture the origin, end, and causation of existence, is a process concluded by reducing all being, or Nature, into its universal genus; and, through the medium of observation, the two objects are perceived—indestructibility and unlimited circulation of matter in duration and space.

134. Nature, in the fullest acceptation of the term, is the enchainment of causes and effects resulting from the action and reaction of

the material orders of being; the formation and decomposition of all those bodies the aggregate of which constitutes the universe. The propositions and arguments, at variance with this immutable course of being, may be considered as opposed to Nature, and, in such respect, calculated to lead reason astray, which ought always to be conformable with Nature.

135. If we admit a commencement, nothing existed, and a creation took place. In case of a creation being accomplished, it became first necessary to create space. Where was this space to be placed? Nowhere. That is not possible. In an already existing extent? Extent and space are the same thing; and, in admitting the eternity of space, you cannot but admit the eternity of coinfinite substantial orders, or Nature. How could the infinite be subsequent to a part? How absurd the expression, "extremities of the universe!" How silly all such suppositions about commencement and creation! It is possible for those who believe that matter was created out of nothing to believe in any absurdity whatsoever.

136. The visible stars, their primary and secondary planets, together with the comets, indeed, constitute a more trifling portion of existence than our sun does when compared to the innumerable other suns that come within the sphere of our observation! For, though the sun, that blazes to our contemplation, and enlivens with its genial influence our momentary existence, is supposed to be upwards of a million times larger than the earth which we inhabit, and retains, by the superior force of its volume, its attendant planets in their respective orbits, yet does this immense body, when compared with the universe, dwindle into an insignificant star of the milky way! Is the infinite existence but of yesterday, as superstition would force us to believe?

137. What is it to us how the climates change and countries alter situations, or how the seas forsake their stations, when the essential truths of a sublime and interesting species of philosophy absorb every less important consideration, and must undoubtedly convince us that nothing is at rest; that the very seas, the countries, the world, the universe itself, are composed of substances continually in fluctuation; that stars participate in endless action; that all things are connected and eternal; and that Nature exists but in changes and in motion?

138. The combination of the beauties of reviving Nature, and the horrors of destruction, excites an indescribable emotion of felicity and woe, without which the spectacle of the world can neither be comprehended nor described: the ever decaying and renovating varieties of permanent and everlasting genera—these are the universe.

139. There is no genus of existence that has not been, and will not be, of eternal duration in its kinds.

140. Were any one genus, or order of animal or vegetable life, to become extinct on the surface of any globe, or were it possible for any globe or number of globes to be entirely deprived of the generating orders, there is no genus that would not exist infinitely in the infinity

of other worlds; and, in the course of the eternal movement, each destitute globe would again become partially or fully repopulated, in the incalculable period of time required for its conjoining with other globes. It is possible that there is not any single globe occupied by more than, comparatively, a small part of the infinite variety of the eternal orders.

141. Infinity, in no kind, can suffer infringement. The foundations of Nature admit of no interposition.

"——— Far as the remotest line
That bounds imagination's flight,
Countless and unending orbs,
In mazy motion intermingled,
Yet still fulfilled immutably
Eternal Nature's law.
Above, below, around,
The circling systems formed
A wilderness of harmony,
In this interminable wilderness
Of worlds, at whose immensity
Even soaring fancy staggers."

## CHAPTER II.

OF MAN—RACE OF MANKIND, AS WELL AS OF EVERY OTHER KIND, UNCOMMENCED—MIND THE EXERCISE OF THE CORPOREAL FUNCTIONS—FOLLY OF BELIEF IN SOUL AND ITS IMMORTALITY—IDEAS THE OFFSPRING OF THE SENSES.

1. "Time passes," we hear said every day. Duration is fixed; it is we ourselves that pass away. Each individual occupies but an imperceptible point in time. A man's life is merged in that of his family, and that of a nation in the duration of the world. Time is a sea which absorbs the streams that rush into its bosom; itself only is invariable; all we behold is but the fleeting present of a universal and eternal scene of a similar kind of existence.

2. We are but as an imperceptible point, gleaming for a day, and then becoming extinguished among the innumerable points which are uninterruptedly appearing and disappearing.

3. An epidemic that mows down millions of men, an earthquake which swallows up an entire generation, are but occasional consequences of general laws. A man dies in a hamlet and is buried; the rest continue to enjoy their lives. The inhabitants of a planet are not so much in relation to the universe as a single man to a city. The insensible extinction of life, and all the evils of humanity, are of no account in the infinite existence. The death of a thinking man, who expires in the midst of inconsolable friends, and that of a butterfly perishing by the nipping frost in the calice of a flower, are similar events in the course of Nature. In Nature, species only are of moment; individuals of none.

4. Annihilation is a word void of sense; all the use that can be made of it is, to apply it to the operation by which any material object changes its modification, and by which, if it possessed the organs of sensation, the consciousness of what it had been ceases.

5. What is termed animal putrefaction is but the separation of organic substances, caused by swarming animalculæ, which draw their nourishment therefrom, and then are distributed through the general mass.

6. The question of the materiality or fancied immateriality of the human mind, is one replete with intense interest. Nothing can con-

cern us more than the nature and condition of our being. We cannot wonder that the mind is so curious to examine its own self, and to contemplate as well its qualities as its capacity.

7. It is a truth of inestimable consolation to the man of reason and nature, that the great science of self, in its relations to the universe, is all placed within the reach of a well-informed intellect.

8. Natural phenomena can only be accounted for by a careful and repeated attention to them. Our knowledge of the properties of matter and mind depends entirely on the permanency and stability of the order of Nature, and on that constitution of the human mind by which our ideas are associated. The harmony of the order of Nature implies that, every preceding circumstance being the same, every following circumstance will be the same.

9. Man, the moral animal, whose frail generations begin and pass away, is but one of the links of an infinite and eternal chain of beings like himself.

10. Individual man, like the individual of any other particular species of the infinite family of animals, is subject to the same condition of birth, growth, maturity, decay, and dissolution; and his existence serves but to assist in maintaining the eternal line of his species. The human race is but one of many genera of animals, all living and dying to one end—merely to furnish life to successive generations.

"Life, in multitudinous shapes,
Still pressing forward where no term can be."

11. Disorders, physical and moral; the decay of our organs, and, consequently, that of our intellect; the necessity of death, in order that the imperceptible portion of that eternal principle which composed our being should revert to the general mass, and be added to the means of sustaining the succeeding generation of conformations; the slow but sure re-union of our remains with the mouldering crust of ruins which covers the surface of the earth—are these signs of immortality?

12. All that constitutes our being comes from the earth, and will revert to it, to become differently modified. This consists with the mortality of individuals and eternity of generations. Doubtless the material orders are eternal, and compose the infinitely pervading Nature.

13. The frame of humanity shall be resolved into the general existence; shall melt into the general mass of Nature, to be recompounded into other forms with which those that disappear are constantly supplied.

14. Do we find intelligence to exist beyond the animal world? Is a result of animated matter, or does it produce that matter as a result?

15. The human body is as much a compound as the earth and its atmosphere; and it is as impossible to develop clearly the sources of motion in the one as in the other.

16. To die is the condition of our birth; but it harmonizes with the rest of the system, in which infinite matter is perpetually changing its shapes.

17. By the violent emotions of affection and passion, death, or the end of consciousness, is dreaded as though it would leave a sense of deprivation—as though suffering a loss of life would be felt after all sense has terminated. What is death but the ceasing to feel?

18. The human frame so entirely returns to its original dust, as to preserve no traces of its former lineaments, and only to break forth afresh, combined with its kindred principle, in the shape of plants and other animated beings. Its precincts suffer transition from entire universal death and dereliction to new modification of life.

19. The soil now pressed by me, might once have been animated like myself; the mould which now clings to my feet, once formed limbs and features like my own! Like myself, all this black unseemly dust once thought, and willed, and moved.

20. The eternal movement admits of the infinite principle of substance undergoing infinite changes of modification; and the most solid materials contained in the central depths of globes or suns of greatest volume, and infinitely remote from one another, may each supply portions of future combinations. There may be nothing which has not, in the constantly intermingling process of Nature, in endless repetitions entered into that modification which occasions the highest flowers of intellect to blossom—even man.

21. What is man, or any other identity? Yesterday's clay; tomorrow's dust! In a few years, all that moves—all that owns the breath of life, will pass away.

22. We discover that intellectual faculties must have a body, or material organs of sensation, together with a locality or station, to support that body, and form a medium of action for its energies. Examining the visible and invisible universe, by the experience of knowledge, we shall discover that intellect is an accident or quality of natural mode of being.

23. The innumerable phenomena, which form the intellect of man, are only modifications of the faculty of perception.

24. Taking mind in its most enlarged sense, it is nothing more than a power of providing for the wants and desires of the body; and this power exists, more or less, in every animated being.

25. If man has more of reason than any other animal, it is because he has greater wants and faculties.

26. As the false expressions applied to important ideas cannot easily be discarded, on account of their antiquity and a kind of general consent having consecrated their use, the term "soul" is still continued, to designate the effects which result from our corporeal faculties.

27. What is called the soul, then, moves with us. While we walk forward, we do not leave our souls behind. Soul, therefore, possesses one quality in common with the body, and peculiar to matter. The

soul is allied with the body, and experiences all its vicissitudes, in passing through a state of infancy and of debility, in partaking of its pleasures and its pains; and with the body exhibiting marks of dullness, decay, and death. In short, it is only the body viewed in relation to some of its functions. What sort of substance is an immaterial power, yet acting upon motion? How can the body inclose a fugitive being, which eludes all the senses?

28. The soul is only the principle of sensibility. To think, to suffer, to enjoy, is to feel. When the body, therefore, ceases to live, it cannot exercise sensibility. Where there are no senses, there can be no ideas. The soul only perceives by means of the organs; how, then, is it possible for it to feel after their dissolution? As Lawrence says, "The soul, or life, has no independent existence; it is a mere assemblage of accidental or temporary properties—an assemblage of purposes—a series of phenomena—a name without a thing."

29. How is it that our souls did not think, until the faculties of perception became developed, in proportion as our organs acquired their consistency? Why is it that we find our mental energies begin to fail as we decline in life? How is it that a person, the functions of whose brain are slightly deranged, can never act rationally?

30. The same kind of facts, the same reasoning, the same sort of evidence altogether, which shows digestion to be the function of the alimentary canal; motion of the muscles, the various secretions of the respective glands, prove that sensations, perceptions, memory, judgment, thought—in a word, all the manifestations called mental or intellectual, are but the uses, the animal functions, of their appropriate apparatus, the central organ of the nervous system.

31. Where shall we find proofs of the mind's independence on the bodily structure?—of that mind which, like the corporeal frame, is infantile in the child, manly in the adult, sick and debilitated in disease, extinguished in syncope, frensied or melancholy in the madman, enfeebled in the decline of life, doating in decrepitude, and annihilated by death.

32. The fœtus of the mind is born with the material frame of man, is in a state of infancy with it, matures with it; and when we arrive at what is called second childhood, experience declares that the pretended immortal soul has passed the zenith of its powers, is now in a state bordering upon idiotcy, and must shortly perish with the worn out body.

33. Examine the mind—the grand prerogative of man! Where is the mind of the animal fœtus? Where that of the child just born? Do we not see it actually built up before our eyes by the action of the five external senses, and of the gradually developed internal faculties? Do we not trace it advancing by a slow progress, through infancy and childhood, to the perfect expansion of its faculties in the adult; annihilated for a time by sleep, by a blow on the head, by submersion in water, or the shedding of a little blood in apoplexy; decaying as the body declines in old age, and finally reduced to an

amount hardly perceptible, when the body, worn out by the mere exercise of the organs, reaches, by the simple operation of natural decay, that state of decrepitude most aptly termed second childhood?

34. Whatever be the number and diversity of the phenomena which belong to human intelligence, it is necessary to consider them as the results of the action of the brain: the functions of the brain are absolutely subject to the same laws as the other functions; they are developed and go to decay in the progress of age; they are modified by habit, sex, temperament, and individual disposition; they become confused, weakened, or enervated by disease; the physical injuries of the brain impair and destroy them. Admit no air into the lungs for a few seconds, and this chimerical being called the soul loses all command over the body, and in a few minutes it will be no longer a soul. Press a certain part of the spinal marrow, and the legs will refuse obedience; press another part, and the arms become powerless; press another part, and the soul is extinguished. In suspended animation, the soul is gone; restore animation by setting the machinery of the bodily functions again into action, and the soul is reproduced.

35. Whoever is capable of analysing his own ideas will discover, on a little reflection, that he has not the slightest notion of any action or motion but what is drawn from the motions and actions of the inanimate world.

36. Though we may strive to refine, rarify, subtilize, and spiritualize the human mind, we cannot form a single conception of it distinct from matter.

37. What are called the immediate perceptions of the soul, are but opinions formed already in the course of reflection.

38. All the different expressions we give to our ideas, represent both the nature and quality of those ideas; they represent them as an effect represents a cause.

39. The soul—the spirit—is nothing more than the mind—the affections—the opinions. We can have no ideas of God, or spirits; it is, therefore, impossible that our minds should be souls united with God.

40. To speak of things as if they could be, at the same time, distinct and immaterial, is to hold the language of illusion and incoherence; it is assuming, as objects of examination and discussion, things the existence of which is impossible.

41. The existence and action of the mind are subordinate to the existence and action of the body. If our mind possessed an independent existence and action—if certain operations could only be performed by it, and if it were immaterial—it must not, nor could be, assisted or hindered in its operations by circumstances which relate only to the body.

42. Deprived of external objects, the mind could have no ideas, for there is no idea but what relates to exterior objects; but if man

himself were destitute of organs of sensibility, he could not have a single idea. His acquisition of ideas has, therefore, for its necessary foundation, the connection established between his organs of sense and external objects. Our sensible organs are nothing more than the exterior development of the sensible or nervous system. What we call experience is but compounded sensation.

43. Let us, then, rid ourselves of that antiquated and absurd blunder, consisting in the belief that moral principles are, as it were, infused into our heads, and the same in all; and, consistently with this notion, to attribute to them a kind of origin more divine than the other ideas which may exist in our understanding. Let us discard this old prejudice, which is nothing less than a branch of that which supposed all our ideas to be innate, that is to say, that our perceptions existed before we were sensible of them; and let us acknowledge that the science of morals which we compose is, like all others, the result of our experience and reflection.

44. Will is only a mode of animal mind. Moral qualities are such as only a human being can possess; to attribute them to a principle of the universe, is to annex to it properties incompatible with any possible definition of its nature.

45. The will appears nothing but a desire or aversion sufficiently strong to produce action; muscular motion can only be connected by association with that desire which is strongest. Can desire or aversion exist in the mind without a connection with certain causes by which they are respectively produced?

46. The will is a mere operation of the mind upon the objects of perception or sense; and the mind being a part of the universal system, its operations must be subject to the general laws of matter.

47. The senses are the sources of all knowledge to the mind, consequently their evidence claims the strongest assent.

48. That must exist to man which exists to his senses.

49. Let any man inquire of himself whether he has certainty of any thing that is not conveyed to him by his senses, and whether the desire of obtaining pleasure and avoiding pain is not the first motive of all his actions?

50. All reasonings concerning matter of fact seem to be founded in the relation of cause and effect. By means of that relation alone can we go beyond the evidence of our memory and sense.

51. No object ever discovers, by the qualities which appear to the senses, either the causes which produced it, or the effects which will arise from it; nor can our reason, unassisted by experience, ever draw any inferences concerning real existence and matter of fact.

52. Truth, as it respects our being, its derivation, and destiny, is a term synonimous with reality and Nature. It is the understanding of truth which principally engages the young mind—eagerly and ardently occupies it in the discovery of facts to enable its forming satisfactory conclusions. Application and perseverance in the study of Nature are repaid by that knowledge the possession of which yields

the highest delight, and constitutes that which alone can truly be called philosophy. Few surmount the obstacles that exist to the attainment of the science of the system of Nature. Few experience that summit of enjoyment afforded by an acquaintance with man and all which relates to him. Few are released from those fears, those deceptions, those vain hopes, and that ignorance which render the lives of men so vague and miserable

## CHAPTER III.

MYTHOLOGICAL SUPERSTITIONS; THEIR SOURCE; THEIR TENDENCY; USES MADE OF THEM BY DESPOTS AND PRIESTS; DEPLORABLE CONDITION OF MAN SUBJECTED TO THEIR INFLUENCE— FOLLY OF BELIEF IN SPIRITUAL OR SUPERNATURAL EXISTENCES.

1. Superstitions, or mythological systems of supernatural powers and spiritual agencies, have, in all ages, established an intellectual and material idolatry founded upon the abuse of analogy; thus man being an artist of mechanism, they analogize the order of universal Nature, and conclude some mode of intellectual existence must be its cause. If we examine, we shall find that human mechanism has nothing of similitude in genus or species with the infinite and unalterable modes of perpetuity. The works of men, as watch, house, &c., have no power of reproduction, which distinguishes the orders of Nature in animals and vegetables; or of combination by affinities, as in minerals.

2. The philosopher loves truth rather than custom; his men are not deities; he will not be contented with dicta instead of evidence; he will not bend his neck before the blood-tinged altar of superstition; he requires proofs whenever proofs can be had; he will not believe propositions contradictory and unnatural in themselves; he will not acknowledge pretended principles which vanish from before the scrutinizing eye of investigation; he demands the best possible evidence whenever his assent is required; he concurs in no rules which abridge the personal comfort or impede the intellectual march of men in general; he will submit to no inflictions of despotism, whether mental or corporeal.

3. Among the innumerable errors into which men have fallen, by confounding fictitious with real objects, is that of supposing an infinite power, cause, wisdom, or intelligence to exist, from only considering the properties of wisdom, power, and intelligence in the beings whom they see! The term "infinite" is totally incompatible with any thing finite.

4. All ideas of a God derived from human nature are ridiculous, and reason will not allow of our believing for a moment in such a being.

5. Intelligent power is but a mockery of natural power; the contrivances of art are, at most, but a faint effort to imitate designless Nature.

6. There is no analogy between natural productions and intelligent arrangements of those productions; consequently no proof of intelligence as an existence separate from animal existence.

7. It behoved Paley to show, as a first principle, that the properties of matter were unequal to its arrangement without an intelligent contriver or designing power. So far from intelligence being essential to natural productions, all that it can do is, to imitate what he (Paley) quoted as an admirable expression, "*the insatiable varieties of Nature.*"

8. All that Paley has proved is, that he, like ourselves, was ignorant of the powers, processes, and phenomena of Nature.

9. Intelligence is not discoverable where we do not see animal sensation.

10. There never can be any thing in art, but its principle is derived from Nature. If properties natural and inevitable had not existed, there never could have been accomplished any thing artificial and conventional. Man creates nothing; he invents nothing absolutely new and extra natural; he merely, in all that he executes, draws his consequences and makes his combinations from things that are; it would be as impossible for him to conceive an idea or a relation that does not derive its source from Nature, as it would be for him to provide himself with a sense which should have no connexion with his natural senses. The arts are but the use of natural means. Had watches derived their existence from generation, or vegetation, or chemical affinities, we should have no more right to conclude that the first watch was made by an unknown incomprehensible being, than we have that there were a first man and woman created by such a being.

11. All fiction is, and must be, more or less built upon Nature; nor has the most extravagant any very distant resemblance to it; we can only combine. It is beyond the power of man to invent any thing which shall have no smack and admixture of reality throughout its whole. The wildest inventions are only partial departures from the order of Nature; but to Nature they always look back, and must ultimately be referred.

12. Reasoning from their little experience attached to human life, personifying their faculties and affections, the bulk of mankind lose sight of the infinity and eternity of existence, and seem ever disposed to produce the phantoms of their own creation, the personifications of their perfections and imperfections, as the causes of the world and the infinite objects of the universe.

13. The argument of Blair and others, for the annihilation, or returning into nothingness of the world, matches their test of preceding nonentity. A man ceases to breathe, and a plant is decomposed; therefore, this massive earth shall be no more; if so, as the

earth acts and is acted on by other orbs revolving through the immensity of space, the transitory state of superficial forms infers a rout and annihilation to this system of the universe. Away with such dreams; "one generation passeth away, and another generation cometh, but the earth abideth for ever."

14. As divines formed the world from nothing, they dogmatize, that, at no remote period, it shall return to its original vacuity. To expatiate from a sanctuary on combustion, and hell, and the dissolution of the world, is the grand rhetorical figure of priests in all periods and nations.

15. Whatever may be their pretensions, the partizans of religion can only prove that every thing is the effect of other preceding effects—that we are often ignorant of the immediate causes of the effects we see—that even when we discover them, we find that they are the effects of other causes, and so on, *ad infinitum*. But they neither have proved, nor can they prove, the necessity of ascending to a first eternal cause, the universal cause of all particular ones, producing not only the properties, but even the existence of things, and which is independent of every other cause. It is true we no not always know the tie, chain, and progress of every cause; but what can be inferred from that? Ignorance can never be a reasonable motive either of belief or of determination.

16. Omnipotence is the necessary course of infinite and eternal Nature—a power consisting in a perpetual process, and not in sentiment; no power besides this is possible.

7. A close examination of the validity of the proofs adduced to support any proposition is the only secure way of arriving at truth

18. The great Newton writes—"I do not invent hypotheses; for whatever is not deduced from phenomena is to be called a hypothesis; and hypothesis, either metaphysical or physical, or grounded on occult qualities, should not be allowed any room in philosophy." To all alleged proofs of the existence of a creative God, apply this valuable rule. From the phenomena which are the objects of our senses, we attempt to infer a cause, which we call God, and gratuitously endow it with all negative and contradictory qualities.

19. We should strictly guard against the admission of any hypothesis which neither has regard to demonstrable truths nor certain facts. It is by wandering astray from these grounds that so many errors, and so many foolish speculations have inundated the world.

20. In entering on the study of any subject, the moment we launch into suppositions, confusion ensues; and we may be assured that we shall never view matters in their proper light. It was this truth which caused Newton to exclaim, "O physics! beware of metaphysics!"

21. Man, unfortunately for himself, wishes to exceed the limits of his sphere, and to transport himself beyond the visible world; he neglects experience, and feeds himself with conjectures. Early preoossessed against reason, he neglects its cultivation. Pretending to

know his fate in another world, he is inattentive to his happiness in the present life. We torment our lives by an insatiable desire of knowing and comprehending an imaginary world, and perceive not the simple realities which form the extent of all possible knowledge. An unnatural ambition incites us to seek in the past, and in the future, an explication of fancied mysteries, which enlightened human reason knows to exist only in imagination.

22. Theologians are ready with their suppositions, and, what is more presumptuous, they pretend that their assertions are the mandates of God, and thus they shut the door against all investigation.

23. Religious faith, as far as reason and knowledge can comprehend its action, is a mere affection of the moral temperament, excited by the operations of fancy, agitated by hopes and fears, to admit the dictates of authority, however absurd, without any examination.

24. The mind of man, by reason of ignorance, is prone to superstition, and fond of the marvellous.

25. Weakness, fear, melancholy, together with ignorance, are the true sources of superstition.

26. Ignorance and fear are the hinges of all religion.

27. To vouch for the being of a God, men have supposed a beginning, not only to this world, but to the infinity of worlds—and to all things; and they have given a creative power to an uncreated nothing; as if it were a solution of the question to say, that nothing created its own nonentity into an active creating power, and out of nothing produced every thing! Let the reasoner consider this; the ignorant and the fanatic cannot.

28. It is the superstitious believer and the interested priest who receive with disapprobation and distrust the communications and circumstances tending to subvert their ill-founded opinions, and not formed to flatter the grossness of their prejudices. To such, no truth can be made sufficiently obvious; to them, no observations that are important can be too repeatedly enforced.

29. Yet what arguments, what proofs, what facts, can make an impression upon men that are prejudiced and superstitious! Taught to domineer it over Nature, truth, and reason, they will not admit their light, but are callous to conviction. Lasting enemies to good sense—strangers in speculation, and too often in practice, to what is real virtue and morality—at mortal variance with every thing that is mild and amiable in life, they invariably oppose both their own happiness and that of mankind—the real interests of society.

30. What can we judge of those vain reasoners who, instead of regarding the present scene of things as the sole object of their contemplation, so far reverse the whole course of Nature as to render this life merely a passage to something farther—a porch which leads to a greater and vastly different building.

31. The paradise of human inventions is never more than an imaginary eternity of unalloyed human pleasures, varied according to the taste of the inventor. Thus a heaven is built up with the shadows

of carnal affections, or the brighter effulgence of self-pleasing fancy. A period comes when some wily politician, or more vivid dreamer, substantiates the dim surmises of the longing soul into a scheme of national belief, and asserts imperatively that the forms indistinctly beheld in the magic mirror have a corresponding reality in time and place—an objective existence. The fleeting vapors of passionate imagination are condensed, and, as it were, precipitated. They become a power separate from the mind—controlling the will, and modifying the total nature.

32. People will never suffer themselves to be undeceived in matters relating to the time to come. There is a charm in it, and they will doat on. Men never turn their cares upon being happy in the present moment; that is an affair adjourned to hereafter.

33. So enamoured are mankind of a dark antiquity—so averse to consider themselves the fleeting forms of a day—that, not content with deluding themselves with the hope of a future immortality, they would fain extend their existence through the dark backward and abyss of time, and claim a share and identity with the very calamities of past generations.

34. The vulgar and uninformed spirit is apt to be passionate, credulous, precipitate, and obstinate; to be a lover of the marvellous, the dupe of antiquity, or mysterious errors—to despise simple truth, to see through the eyes of others, to judge of merit by fortune, to decide upon truth or justice by the authority of the rich, or the voice of the multitude, to mistake sound for sense, the great speaker for the great man—to confound passion with zeal, to take faith for reason, diffidence for ignorance—and lastly, to libel and undervalue the liberty of investigation and inquiry as a species of licentiousness.

35. The design of all religion is to instil into the mind an insurmountable dread and terror of an ideal incomprehensibility denominated God; and when this is effected, the priest substitutes self in the place of divinity; the will of the priest is called the word of God, and such is ecclesiastical tyranny, that, to dare to investigate this, even in thought, is made a crime. The composers of the various religious codes had cunning and foresight enough to see that their fraudulent farce of idolatry and superstion was open to suspicion, and that their doctrines would not bear a critical examination; and their knowledge of the curiosity of man determined them to guard against the inquisitive powers of reason and the boldness of truth, by means of force, and an alliance between church and despotism.

36. Nothing can be more injurious to society than dogmas of faith, for they invest the preacher with omnipotence. The vain assumption to teach what is superior to reason debauches the nature of man; from preaching the miraculous law they become the law; the obedience of people in the one determines their acquiescence in the other. The priest then seats himself in judgment on all mankind, and as they agree or differ from his faith, he dismisses them to hell

or heaven, making God the almoner of his charity, or the executioner of his vengeance.

37. The cause why superstition, or religion, has survived the progress of reason is, that it has been protected from exposure by the severest penalties. As the clergy have been so completely triumphant through all departments, legal, popular, and honorary, and so powerful by their revenues and numbers, the inquisitive and liberal could expect little less for publishing their sentiments than banishment, confiscation, torture, or death. To have common sense was a crime much more dangerous than to be either a thief or an assassin.

38. Philosophy never had a fair opportunity to encounter the bloated and gloomy demon of clerical despotism.

39. Milton wrote—"Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple—who ever knew her put to the worse in a free and open encounter?"

40. In all things except religion, we have such reliance on the power of truth, that we think it unnecessary to defend it with pains and penalties.

41. It is both amusing and instructive to notice the difference between an attack by ridicule on truth and on error. Upon the former, every weapon tried falls pointless and powerless; while on the latter every cut makes a deeper and deeper impression.

42. "Priests of all persuasions," says Goldsmith, "are enemies to ridicule, because they know it to be a most formidable antagonist to fanaticism; and they preach up gravity to conceal their own shallowness of imposture."

> "Much was believed, and little understood;
> And to be grave was construed to be good."

43. Superstition forced man to believe, or say he believed, that a being existed, who possessed all power, wisdom, and goodness; that he could do, and that he did every thing, and yet that evil and misery superabound; and that this being, who makes and does all things, is not the direct or indirect author of evil and misery. Such is the foundation on which all the mysteries and ravings of superstition are erected in all parts of the world.

44. All our fears dogmas, terrors, and doubts hang like mill-stones on our jaded imaginations, and we tremble in idea at the black shadow which malignant superstition has hung over us. Assuming the name of religion, she would appear as a holy virgin descended from heaven to assuage the calamities of mankind; and while she talks of encircling our hearts with a divine charity, and affects to offer virtue a crown of glory, she is really all the while a fury armed with serpents and torches and reigning by terror: she consecrates falsities, stifles the voice of remorse, and confirms the slavery of the people.

45. The gaunt spectre of religion seizeth upon man in his cradle,

accompanieth him during his whole existence, and, more frightful in its threats than consoling in its promises, followeth him to his very tomb. Timorous mortals dare not account, even to themselves, for their own opinions; and, crouching under the servile yoke of priests, from the dawn of life to the night of death, sacrifice their reason to faith—a word which, in religion, is synonimous with credulity.

46. Dogmatical assumption of their own tenets; the bitterest invectives against all who question them—these are the expedients employed to deter people from demanding, or even from whispering doubts which might call for a solution. "He who believeth shall be saved; he who believeth not shall be damned."

47. The object of those who govern nations is to dupe the community at large. Recourse must therefore be had to mysteries and invisibilities; an engine must be erected on human credulity, to play upon and extinguish the light of reason.

48. There is not a greater bar to the progress of the human mind, than that veil of mystery which it seems to have been a part of the business of the learned professions to throw over every kind of knowledge. Let every individual, for himself and in his own profession, doubt in every thing that wears the appearance of mystery, or that he cannot account for on simple principles; on every subject let him seek for the naked truth, in which alone there is solid and manly satisfaction to the mind and safety to the conduct.

49. Truth every where lies in small compass. It is the pestiferous and fatal property of error to be expansive and difficult of condensation.

50. It is upon the utter ignorance on which all the theories about a god are founded, that it is impossible to bring forward a word in direct refutation of them; because, the moment we attempt to reason the matter, we find that we have nothing to reason about.

51. The infinite progression of bodies which have been in eternal succession, cause and effect, soon fatigued men desirous of discovering a general cause for every particular effect. They all at once, therefore, ascended to a first cause, supposed to be universal, in relation to which every particular cause is an effect, though not itself the effect of any cause. The only idea they can give of it is, that it produced all things; not only the form of their existence, but even their existence itself. It is not, according to them, either a body, or a being like particular beings; in a word, it is the universal cause, and this is all they can say about it.

52. Nothing is more likely, when the mind is on the stretch after something supernatural, than that the imagination should supply the place with a chimera, while the over excited feelings render it difficult to dispel the delusion.

53. Few have looked deeply and steadily into the nature of things, and not called in question belief in existences unknown, and causes unknown.

54. It is probable that the word *god* was originally only an ex-

pression denoting the unknown cause of the known events which men perceived in the universe. By the vulgar mistake of a metaphor for a real being—of a word for a thing—it became a man endowed with human qualities, governing the universe as an earthly monarch governs his kingdom. Their addresses to this imaginary being are much in the same style as those of subjects to a king; they acknowledge his benevolence, deprecate his anger, and supplicate his favour.

55. The source from which gods were taken was soon forgotten. An incomprehensible being was formed from the power of Nature, and called its mover. Thus Nature was separated from itself, and came to be considered as an inanimate mass, incapable of action, but as the passive yielder to a kind of spiritual or magic influence. In the darkness of ignorance, the imbecile mind of man conceived vain dreams of something superior to man existing in the clouds, unapproachable by human powers, and inaccessible to understanding or sense. The magnifying genius of superstition alarmed the fancy; the imagination, carried beyond the bounds of existence, created a new incomprehensible world; and, as the mind was lost and bewildered in gloomy uncertainty, images of terror alone peopled the dark habitation. That weak minds—women and children—may be taught to harbour such notions, is by no means extraordinary; but that sensible, well-informed men, should give credit to what they cannot see, feel, hear, nor comprehend—what they can never have the most remote idea of, is a most astonishing prostration of reason, judgment, sense, and experience.

56. The idea of an unseen thing, ever at work around and about us, may afflict the human intellect with idle terrors, but can never guide the human practice to what is rational and consistent with our nature.

57. Our minds being narrow and contracted, we cannot extend our conceptions to the variety and extent of Nature; but imagine that it is as much bounded in its operations as we are in our speculations.

58. Religion, or superstition—for all religions have proved themselves to be superstitions—by destroying the judgment, irrationalized the mental faculties of man, and made him the most abject slave through the fear of nonentities created solely by his disordered imagination.

59. Superstitions, or religions founded on mysteries, miracles, and impostures, rendered it necessary to perpetuate ignorance; and they also created fear, hypocrisy, deception, horrors of the imagination, demons, hobgoblins, spectres, ghosts, and the devil.

60. Hell and the devil are but the emanations of ignorance.

61. Hobbes says, "Religion is a superstition in fashion, and superstition is a religion out of fashion."

62. The superstitions out of fashion are merely contemptible; but the superstition in fashion—holy religion—inasmuch as it forms a heavy limb of the ugly monster, despotism, and is thus dangerous to

mankind, is not only contemptible, but odious and abominable, and to be warred with and destroyed as a moral evil, fatal to liberty and truth.

63. A religion could not have been made without the aid of a phantom. All religions are socially pernicious, on the principle that they form a means of power and oppression—unnatural power, counteracting science and truth.

64. Prejudices arise out of ignorance, and the want of reflection; these are the bases on which the fabric of despotism is founded; and it is the masterpiece of art in tyrants to perpetuate the religious stupidity of a nation, in order to prolong its slavery and their own dominion.

65. The theological scheme was founded upon that kind of awful insinuation which is apt to inspire with fear and astonishment, and to flatter with fantastical excess of hope in regard to things unknown and imaginary. Priests and tyrants sought dominion and wealth; they aimed at making others believe that there existed some person they could not see, who, superintending and ordering all things, gave particular prescripts to them; they depended upon the imbecility of their fellow beings, and the powers of delusion and over-persuasion were their enginery; they obtained tributes and donations, and expected with assurance to be reverenced and humbly served, in all things commodious, by such as were persuaded they were of a superior rank of beings with more than human talents, but commanding occult divine aid. Hence theological polity.

66. The most successful artifice that celebrated impostors have made use of to avoid provoking the pride of manknid, or seeming to trespass upon their independence, while they were reducing them to slavery, was, to lead the people to ascribe whatever was viewed as excellent and extraordinary in them to some secret communication they had with the gods.

67. The greater part of mankind are naturally apt to be affirmative and dogmatical in their opinions; and while they see objects only on one side, and have no idea of any counterpoising argument, they throw themselves precipitately into the principles to which they are inclined, nor have they any indulgence for those who entertain opposite sentiments. To hesitate, or balance, perplexes their understanding, checks their passion, and suspends their action. They are, therefore, impatient till they escape from a state which to them is so uneasy; and they think that they can never remove themselves far enough from it, by the violence of their affirmations and obstinacy of their belief.

68. People abide by the doctrines they have been bred up in, merely to save themselves the trouble of seeking farther.

69. To acquiesce in the sentiments of others is more convenient for ignorance and indolence, than to examine the grounds of their belief.

70. The passions and prejudices of men prevent them from examin-

ing with candour; and, from their indolence, they are often disgusted with the researches necessary for discovering truth.

71. It is not possible to be wise and just when prejudice and prepossession stir up the angry passions.

72. It is self-conceit that makes men obstinate.

73. Zeal is often in an inverse ratio to knowledge.

74. Unreasonable bigots in policy and religion can listen to no argument but what favours their own prepossessions.

75. Religion has its sacramental associations, fitted for the purposes to which it desires to pledge its votaries.

76. It is the very essence of ignorance to attach importance to what it does not understand. Human vanity is such that the mind becomes irritated by difficulty. In contending for his god, every one, in fact is only contending for the interests of his own vanity and prejudice, which, of all the passions produced by the malorganization of society, are the most prompt to take alarm, and the most calculated to give birth to great absurdities.

77. It is most difficult to convince a fool, that is, a man of weak understanding, grown obstinate, especially if your arguments seem to thwart or contradict some principle which a parent, tutor, or master, nay, perhaps a nurse maid, has taught him in his childhood.

78. When men obviously forsake the simplest truths of Nature—when they become bigotedly attached to some reigning supposition—what arguments can counteract their obstinacy?—what energy of reason enforce conviction? To point out their absurdities but rivets them in their errors; seriously to confute them is a fruitless labour.

79. It is vain to argue with those who are inveterate in their prejudices; nothing can move the solemn stupidity of those who have been long established in error; the impossibility is often a zest for the belief; "impossible!" cries a priest—and then, taking refuge among the altars of his creed—"dare you say anything is impossible to God?"

80. Hume was justified in saying that "to oppose superstition by an argument as clear as that one and one are two, was to think of stopping the sea with a bulrush."

81. Let those dream on who think that their own talking qualities, and the incidents of thinking, shall pass the gaol of life. It is not pretended to retrieve their intellects. To assert that the whole family of mankind shall survive their death, in a conscious eternal existence, is among the ravings of credulity. It is only the free and the good who will bear to argue the point; ignorance will never condescend to be instructed, nor stoop to the humility of owning its errors. Hence stupid dogmas, founded by fraud and cunning, grafted on ignorance, shielded by prejudice, and nourished by superstition, are invincible, merely from their inaccesible position in the human mind.

82. The mind of man, by reason of ignorance, is prone to superstition, and fond of the marvellous The mass of mankind are guided

much more by their passions than by their reason; and, in matters of religion, reason is generally condemned: they are so driven on by superstitious fears, that they dare not examine the foundation of religion.

83. Fear seems to be the principal support of religion: this is excited by the evils and threatening aspect of Nature, the dark and gloomy night, the raging storm, the violent hurricane, the rolling thunder, the darting lightning, the appalling earthquake, &c., the troubles of our condition in life, sorrow for the loss of dear friends, the dread of death, and of an unknown or imaginary future state.

84. The evils which he saw in the universe suggested to man the idea of a divinity. These evils terrified him, but he never perceived the causes, which produced such effects, to exist in Nature. Too ignorant of science to perceive the natural process, he directed his attention to heaven, the imagined residence of agents whose power affected his felicity in this world. From known objects, man judged of unknown. Influenced himself by submission and presents, he employed these to gain the favour of the suppositious divinity. The business, in making these offerings, was confided to certain men, and much ceremony was used on the occasion. The ceremonies became custom, and thus religion and priestcraft were introduced into the world.

85. We find certain phenomena in Nature. We seek a cause, or author. We imagine that we have found him. We afterwards become so enamoured of this offspring of our brain, that we imagine it impossible but he must produce something greater and more perfect than the present scene of things, which is so full of ill and disorder. We forget that this superlative intelligence, and benevolence, and almightiness, are entirely imaginary, and without any foundation in reason or reality. All theological ideas are but chimeras; all the stories of the nature of the gods, of their actions and lives, are but allegories or mythological emblems.

86. The vulgar frequently connect that which is unusual with what is supernatural; they generally commend those things most that they comprehend least; which, nevertheless, they fancy themselves wise enough to understand.

87. The devout adorer of an actual idol can even discover signs of approbation, or the contrary, in the rigid and immovable features of a marble image.

88. A gaping admiration for an idol tolerates no doubt nor objection on any side. A spell is felt in pronouncing a single word, of the meaning of which people are ignorant. "Selah."

89. "All men," it is said, "believe in the existence of a deity, and the voice of Nature is alone sufficient to establish it: it is an innate idea." But what proves that idea to be acquired, is the nature of the opinion, which varies from age to age, and from nation to nation. That it is unfounded, is evident from this, that men have advanced those sciences which have a real object, while that of God has

been always about in the same state. There is no subject upon which men have entertained such a variety of opinions. The ideas of God and his qualities are only founded upon the opinions of our fathers, infused into us by education—by habits contracted in infancy, and strengthened by example and authority. Hence the opinion that men are born with an idea of a divinity. We retain those ideas, without ever having reflected upon them.

90. For thousands of years have idle dreamers transmitted to each other the task of meditating on their deity—of discovering his secret paths; God has always been talked of; mankind have cut each other's throats for him, and this fancied great being still continues to be the most unknown, and the most sought after.

91. The primary theology of man made him first fear and worship even the elements, gross and material objects; he then paid his adorations to the presiding agents of the elements, to inferior genii, to heroes, or to men endowed with extraordinary qualities. By continuing to reflect, he thought to simplify things by submitting all to a simple agent; to a spirit; to a universal soul, which puts Nature and its parts into motion. In ascending from cause to cause, mankind have ended by seeing nothing; and it is in the midst of this obscurity that they have placed their god: it is in this dark abyss that their restless imagination is always labouring to form chimeras which will afflict them, until a knowledge of Nature shall dissipate the phantoms which they have always so vainly adored.

92. If the ignorance of Nature gave birth to gods, a knowledge of Nature is calculated to destroy them: a well informed man ceases to be superstitious.

# BIBLE OF REASON.

## CHAPTER IV.

RELIGION THE OFFSPRING OF IGNORANCE AND FEAR—MANKIND PRONE TO BE CREDULOUS—RELIGIOUS PREJUDICES PRECLUDE REASON—DESPOTISM SUSTAINED BY RELIGION—FALSITY OF REVELATIONS, MIRACLES, AND PROPHECIES.

1. Any of the human affections may lead to the notion of invisible, intelligent power—hope as well as fear, gratitude as well as affliction; but men are much oftener thrown on their knees by the melancholy than by the agreeable passions. Prosperity is easily received as our due, and few questions are asked concerning its cause or author; but every disastrous accident alarms us, and sets us on inquiries concerning the principles whence it arose: we begin to think of the unknown, unseen regions; apprehensions spring up with regard to futurity; and the mind, sunk into diffidence, terror, and melancholy, has recourse to every method of appeasing those secret intelligent powers on whom one's fortune is supposed entirely to depend.

2. While we abandon ourselves to the undisciplined suggestions of our timid and anxious hearts, every kind of barbarity is ascribed to the dread being of our fancy, from the terrors with which we are agitated. Priests foster and encourage these depraved ideas. The more tremendous the divinity is represented, the more tame and submissive do men become to its ministers; and the more unaccountable the measures of acceptance required by them, the more necessary does it become to abandon our natural reason and yield to their ghostly guidance and direction.

3. Many popular religions are really, in the conception of their more vulgar votaries, a species of tyranny suffered under an atrocious and cruel divinity. But among more exalted religionists, the opinion itself often contracts a kind of falsehood, and belies the inward sentiment. The heart secretly detests such measures of cruel and implacable vengeance, though the judgment dares not but pronounce them perfect and adorable; and the additional misery of this inward struggle aggravates all the other terrors by which these unhappy victims to superstition are for ever haunted.

4. Notwithstanding the dogmatical, imperious style of all superstition, the conviction of the religionists, in all ages, is more affected than real, and scarce ever approaches to that solid belief and persuasion which governs us in the common affairs of life. Men dare not avow, even to their own hearts, the doubts which they entertain; they make a merit of implicit faith, and disguise to themselves their real infidelity by the strongest asseverations and most positive bigotry. The usual course of men's conduct belies their words, and shows that the assent, in these matters, is some unaccountable operation of the mind, between disbelief and conviction, but approaching much nearer the former than the latter. Men always agree with themselves and others in demonstrative truths. In any situation, except that of insanity or superstitious folly, every one knows that two and two make four; that justice is a benefit; that benevolence is necessary to merit the affections of men; that injustice and cruelty are incompatible with goodness. Are they thus agreed when they speak of God? Whatever they think or say of him is immediately destroyed by the effects they attribute to him. All theologians, in painting God, paint to us only a great chimera, in whose features they never agree.

5. The credit we give to the testimony of another is very different from the persuasion of our own minds, and has been confounded with it only to serve the purposes of artful men in imposing on the ignorant.

6. The stupid indolence which takes possession of the generality of men, seems to intimate that they are nothing but machines endowed with animal functions, whose instinct never occupies itself beyond the present moment. We make use of our own understanding in the same way as we use our bodies; both are frequently abandoned to quacks, whose chief concern is to get possession of our money.

7. Few men are capable of profound and constant meditation. There are few who have seriously asked themselves what they understand by God; and even fewer can be found who have made a problem of the existence of divinity. Yet conviction supposes evidence, which can alone produce certainty. Who are the men that are convinced of God's existence? Entire nations worship God upon the authority of their fathers and their priests. Confidence, authority, and habit stand in the stead of conviction and proof. All rests upon authority; reason and investigation are universally prohibited. The phantom of the mind is so wrapped up in gloom, terror, and consequence, that it is approached, in thought, with awe and trembling. Men are taught to think it damnable to doubt, for a moment, its existence. The reasoning powers are incapable of investigation, because they are absorbed by superstition, impressed on the ignorance of youth, matured by precept and example, and confirmed by surrounding bigotry.

8. Men prostrate themselves and pray, because their fathers did

so. Their guides and rulers first taught them it was a duty: "Believe and worship," said they, "gods which you cannot comprehend. Rely on our profound wisdom. We know more than you concerning the deity." "But why should I rely on you?" "Because it is the will of God, and you will be punished if you dare to resist." Thus men have always been satisfied with this vicious circle; the indolence of their minds led them to believe that the shorter mode was to rely upon the opinion of others. All religious notions are founded upon authority alone; all the religions of the world forbid investigation, and will not permit reasoning.

9. "But God has spoken, and made himself known to man." When, and to whom? Where are these divine oracles? Absurd and contradictory collections are shown, where the god of wisdom speaks an obscure, insidious, and foolish language; the god of benevolence is cruel and sanguinary; the god of justice is unjust, partial, and ordains iniquity; the god of mercy decrees the most horrid punishment to the victims of his wrath. God is made to say, solely, that "he is what he is;" that he is a "hidden god;" that his "ways are past finding out;" that he is exasperated against every one who has the temerity to investigate his secrets, or consult reason in judging of him or his works.

10. These tales have been written by fools, commented upon by simpletons, taught by knaves, and given to children to be learned by rote; yet the sage is called a blasphemer, because he becomes indignant, and is irritated at the most abominable fooleries that ever disgraced human nature.

11. Every revealed religion is filled with mysterious dogmas, unintelligible principles, incredible wonders, astonishing recitals, which appear to have been invented solely to confound reason. Every religion announces a hidden god, whose essence is mystery; who is particularly good to his favourite people, but the enemy of all others. The deity has never been made to speak only in an enigmatical and mysterious manner; he has every where revealed himself only to announce mysteries; that is, to inform mortals that he intended they should believe contradictions, impossibilities, and things to which they were incapable of affixing any clear ideas. The vulgar ask no better than to listen to fables; priests and legislators, by inventing religions and forging mysteries, have served them to their taste. They have thereby attached to themselves enthusiasts, women, and fools, who are easily satisfied with reasons which they are incapable of examining. Every pretended revelation evidently announces injustice, partiality, and malignity.

12. New faiths easily take root among the ignorant, and the latter are by no means unwilling to become either the apostles or the prophets of doctrines which they cannot possibly understand.

13. Religious impostors have been aided greatly by hysterical and vaporish women, who, besides, desire nothing better than to attract

notice and display their importance by lending themselves to the establishment of any religious vagary.

14. Religion displayed herself, her eyes bound round with a sacred bandage; and quickly she was surrounded by the stupid multitude, who listen with mouths agape, and staring with amazement, to the marvellous tales so eagerly sought after—wonders that make the greater impression in proportion as they are less comprehended.

15. All supernatural and miraculous ralations are observed chiefly to abound among ignorant and barbarous nations; or if a civilized people have ever given admission to any of them, that people will be found to have received them from ignorant and barbarous ancestors, who transmitted them with that inviolable sanction and authority which always attend received opinions. When we peruse the first histories of all nations, we are apt to imagine ourselves transported into some new world, where the whole frame of Nature was disjointed, and every operation was performed in a different manner from the present. Prodigies, omens, oracles, judgments, quite obscure the few natural events that are intermingled with them. But, as the former grow thinner in every page, in proportion as we advance nearer the enlightened ages of science and knowledge, we soon learn that there is nothing mysterious or supernatural in the case, but that all proceeds from the usual propensity of mankind towards the marvellous; and that, though this inclination may at intervals receive a check from sense and learning, it can never be thoroughly extirpated from human nature.

16. The accounts of things which flow from distant tradition, are well known to be the most glaringly absurd, and to bring scarcely a glimmering of truth to remote descendants.

17. Traditions vanish; monuments moulder to dust; fable is substituted for history; the time gone by becomes the age of wonder and mysteries; the time present remains the age of admiration and credulity: emblems become dogmas, of which even the absurdities must be respected.

18. In proportion as the range of our observation is enlarged, and we learn to connect and arrange the phenomena of Nature. we curtail our list of miracles, and the number of our supernatural agents.

19. The passion of surprise and wonder, arising from miracles, being an agreeable emotion, gives a sensible tendency towards the belief of those events from which it is derived.

20. When admiration occupies the mind of man it excludes all examination, and, generating the habit of adoping other men's ideas, it loses all power to form any of its own.

21. If the spirit of religion join itself to the love of wonder, there is an end of common sense; and human testimony, in these circumstances loses all pretensions to authority. A religionist may be an enthusiast, and imagine he sees what has no reality; he may know his narration to be false, and yet persevere in it, with the best intentions, for the sake of promoting so holy a cause; or, even when

this delusion has no place, vanity, excited by so strong a temptation, operates on him more powerfully than on the rest of mankind in any other circumstances, and self-interest with equal force. His auditors may not have, and commonly have not, sufficient judgment to canvass his evidence: what judgment they have, they renounce by principle, in these sublime and mysterious subjects; or, if they were ever so willing to employ it, passion and a heated imagination disturb the regularity of its operations. Their credulity increases his impudence, and his impudence overpowers their credulity.

22. What greater temptation than to appear a missionary, a prophet, an ambassador from heaven? Who would not encounter many dangers and difficulties, in order to attain so sublime a character? Or if a man has made a convert of himself, and entered seriously into the delusion, who ever scruples to make use of pious frauds, in support of so holy and meritorious a cause?

23. Martyrdom proves not even the sincerity and enthusiasm of the martyr; for some have fled from martyrdom whom shame has brought back to the stake in order to recover a lost reputation. Notoriously vicious men have become martyrs from the superstitious belief that they thus became purged of all crime, and obtained an immediate passport to immortality. All that it proves is, that the feelings of men and women may be excited to any pitch, and by almost any means.

24. No wonder that the ignorant are seduced to yield their belief in miracles, by the appearance of verity in the relations of persons who pretend and affirm they have witnessed such.

25. In all matters that concern us as human beings, two things are required: if they relate to the present, that they be physically true; if they relate to the past, that they be historically true: and it may be received as the most solid of truths, that what is not physically true, for the present, has no historical truth as to the past; and whatever now seems difficult to be believed, in its relations to physics, is satisfactorily cleared up as fabulous, by its defect in history.

26. Whenever we entertain ourselves with the transactions of the past times, never should we enter upon them, but with the firmest persuasion that the incidents which glaringly contradict the established order of Nature, are but the dreams and erroneous narrations of men involved in barbarism and obscurity.

27. What is a miracle? A thing believed in by all present generations, and which was never witnessed by any past generation. A miracle would be contrary to the operations of Nature; and Nature proceeding in a course that is eternal and immutable, therefore, miracles are impossible.

28. Priests would uphold their cheats by imposing on us their pretended miracles; that is, violations of Nature; but they are interested in so eminent a degree as to be prime confederates in the deception, and they and their stories do not deserve a moment's consideration: but we are told by their vicious defenders (for they cannot be so

stupid as to believe what they affirm) that these men were unimpeachable evidence, for they brought on themselves envy, hatred, torture, and death, for nothing—for no assignable motive, unless confidence in the truths they uttered. Is it nothing to be thought the chosen servants of God, through whom are transmitted his decrees, favours, and vengeance, and thus rule despotically the minds of believers? The opinion of Bacon might enlighten those gentlemen of such simplicity, quite ignorant that lies can be uttered to attain glory and control, and continued through fear of infamy, or hopes of additional power. "The commandment," he says, "of the belief and understanding of men, is so extreme a pleasure, and is so transporting, that prophets and impostors, when once they have tasted the superiority over the faith and consciences of men, no torture or persecution can make them abandon it."

29. After the ambition of conquerors who have committed such atrocious crimes against mankind, perhaps none is so much to be feared as that of men who aspire to domineer over us, in the name, and under the cover, of supposed supreme power.

30. As all knowledge is nothing but a calculation of the balance of probabilities, upon the scale of actual or eventual experience, brought to the test of sensation, prediction would be impossible without the aid of experience; and all revelation of future events is a downright contradiction or impossibility in the language of reason, because it determines uncertitude to be certitude, and futurity to be the present time.

31. The doubtful phrase of prophets has been proverbial; ambiguous or obscure terms give them a latitude of interpretation, though this is unnecessary, for when they are a little precise, and the foreboding fails, priests magnify it as advantageous, calling it "growing evidence," and they affirm, with well affected horror, the tremendous impiety of questioning what they term "the word of God."

32. Should a prophecy in the lottery of events be accomplished, they cry out "this is proof of inspiration;" and many acquiesce in this insult to their understandings, not being aware of the many prophecies fulfilled which none have attributed to a divine spirit.

33. Our superstitions decrease as our attainments multiply; and religious fervour declines as we draw nearer to the conclusion, which destroys it entirely. That conclusion, based upon accumulated facts, is, that matter alone is at once the thing acting, and the thing acted upon—eternal in duration—infinitely various in appearance—never diminishing in quantity. It will be impossible for a well-informed person to shun this conclusion.

34. It suits very well the loose and gross ideas of the vulgar, to personify the natural powers of existence, and call it god; but men of deeper reflection consider the universe but as an infinite machine which has existed, and will exist, eternally.

35. Whoever has formed true ideas of the ignorance, credulity, negligence, and stupidity of the vulgar, will suspect opinions the more

as he finds them generally established. Men, for the most part, examine nothing; they blindly submit to custom and authority; their religious opinions, above all others, are those which they have the least courage and capacity to examine: as they comprehend nothing about them, they are forced to be silent. Ask any man among the vulgar, whether he believes in a god? He will be much surprised that you can doubt it. Ask him again, what he understands by the word *god?* You throw him into the greatest embarrassment; you will perceive that he is incapable of fixing any real idea to this word he so awfully and superstitiously repeats. He will tell you that god is god; and you will see he neither knows what he thinks of it, nor his motive for believing it.

36. Religion is a mere castle in the air. Theology is but the ignorance of natural causes reduced to a system. The name of the hero, exciting awe, is only a vague word without ideas or qualities affixed to it, except such as are contradicted by facts, or evidently inconsistent with one another. Our notions of this word, god, would be a matter of indifference, if it did not cause innumerable crimes in the world.

37. Belief in deity being the main foundation of all superstition, it has been enabled to maintain itself with greatest force, because of the imposing appearance of sublimity which is attached to it.

38. If nothing were requisite, to establish any popular system, but exposing the absurdities of other systems, every votary of every superstition could give a sufficient reason for his blind and bigoted attachment to the notions in which he has been educated.

> "This side to-day, to-morrow t'other burns,
> And they're all gods almighty in their turns!"

39. All religions appear monstrously absurd except to their respective votaries. The partisans of the different sects think each other very ridiculous and foolish; the mysteries most revered in one religion are objects of derision to another. To a man of sense, nothing appears more ridiculous than the opinions which those who belong to the different religions, with equal folly entertain of each other.

40. Liberality of sentiment is scarcely consistent with an establishment of religion, for the fundamental article of them all is, the belief of their own especial excellence. Not satisfied with the gratification yielded by their notions to themselves, the religious become zealous for subduing all opposition to their creeds; they assume power, and infringe on liberty of sentiment by violating the civil rights of man.

41. It is only when men are not influenced by the slavery of religious fear, which makes them afraid to think, that we can hope to maintain and enjoy our liberties.

42. Freedom of religious opinion brings on freedom of political creed.

43. In the destruction of mental freedom that of all other freedom is involved.

44. The institutions of exclusive privileges, which take place in consequence of ignorance, are the generative roots of moral evil and abused rights.

45. Experience seems to prove that the general tendency of religious societies and establishments is to perpetuate error.

46. From its commencement, the history of the church is a bloody spectacle of crimes committed against humanity.

47. To all tyrants it appeareth desirable to subject the liberty to express opinion to the regulation and control of human laws.

48. Superstition is only to be feared when princes and soldiers rally round her standard: then she becomes cruel and sanguinary.

49. Such is the domineering influence of superstition, in its moral light, it stifles every feeling of humanity; by a sort of spell, it fascinates the powers of reason, and to barbarity and the worst excesses that can be imagined, it gives the name of obedience to the divine will and performance of religious duty.

50. In all countries where freedom of conscience in matters of religion is partially allowed and miserably understood, it is no matter of wonder that alarm should be felt at the progress which unbelief is making. Protestantism was the dawn of reason and liberty; it is the first effect which is manifested of that progressive action in the human mind, of which free inquiry is the spring, and a disbelief in God the upshot. From massacre and ruin the protestants raised their structure, and laid down the foundation stone of general atheism, and of the universal freedom of man.

## CHAPTER V.

THE CHRISTIAN RELIGION; ITS ORIGIN AND PROGRESS; ATROCIOUS MEANS OF SUSTAINING IT AGAINST THE FORCE OF REASON BY CRIMES COMMITTED AGAINST HUMANITY; ITS BANEFUL TRIUMPH OVER FREEDOM AND SCIENCE; ARTIFICES OF THE CLERGY TO UPHOLD ITS INFLUENCE—CORRUPTED PHILOSOPHY AND FALSE MORALITY OF THE SCHOOLS—PERVERTED MODES OF EDUCATION.

1. Even at the present day, the influence of an order of men, whose office is to inspire the ignorant with a "veneration" for mere forms and ceremonies, or for scriptures which it is impossible to comprehend, is such, that much virtue and moral resolution is requisite in speaking of the rights of reason. The virtuous and free are held up to contempt and ridicule; vice is triumphant; and the vicious and unprincipled are everywhere flattered and enriched: faith, with its ministers, assumes the most audacious pre-eminence.

2. How long have the enlightened members of society yet to endure the frowns of ignorance; to feel themselves regarded with the violent malignity of folly and superstition? How long will the greater deference continue to be paid to men in proportion as they propagate absurdities?

3. Christianity being the religion, or mythological barbarism, now in vogue, popular opinion is prejudiced against reason, free inquiry, &c. Brand a man with the name of "*infidel*," and he is immediately held up to the vulgar as an object of aversion; shunned by the bigoted and illiterate; and considered as dangerous to the rising generation, who are less affected by prejudice than their parents.

4. When Constantine ordered that the hierarchy should assume the name of Christ, we are not to consider him as forming a new weapon of destruction; he only changed a name which had grown into disrepute and would serve his purpose no longer, for one that was gaining an extensive reputation: a most consummate hypocrite and tyrant adopted the prevailing infatuation and made it the religion of the State, to serve his purpose of enslaving mankind. Its adoption was a fine stroke of policy suggested by the folly with which the people were running into it.

5. The old religion of the Roman empire was gradually lost in the religion of Jesus; and from the wreck of doctrines professed by the oriental sects, were collected and fabricated, a history, a ritual, and creed, to which the fanatics united themselves. The oppressed and unfortunate of the conquered nations, ignorant and weak, attached themselves to the new religion, because the interests of the ruling priests dictated to them a patient endurance of exactions, toils, and privations, with a renunciation of wealth, honours, and pleasures, to be compensated in a pretended future life of interminable felicity.

6. According to church history, the decree of a politic tyrant decided the priests of the superstition till then prevalent, and faith in the sacred dogmas of which had till then been enforced, to yield to the overwhelming current of a new order of fanaticism which set against them with a force of enthusiasm that seemed irresistible. Retaining the frocks of their former ministry, they converted their temples, and transferred the source of their emoluments, so as to derive from Christianity, by means of the increased impulse given to credulity, a possession of revenues and power, such as they had never aimed at before. They conceived the design of perpetuating the edifice of their authority, by placing it on a foundation the most imposing. They met in council, and devised the institution of an exalted church, the priesthood of which should exercise a sway to be extended over the remotest regions. They perceived the expediency of a written authority, and, collecting together the documents relating to the traditions of the Hebrews and the notions taught by the eastern sects, with the tales, besides, of miracles and rhapsodies, that were provided for, and in request among, the sect of fanatics whose name they had assumed, they allotted the pieces which were to compose their holy scriptures—their sacred writings—the Christian Bible. Natural and eternal existence this book ascribes to creation, within a very few thousand years past, by a feigned powerful individual—a Nature contriving magician reigning in an imagined heaven, whose will is described as operating in a variety of arbitrary and capricious acts. Our diminutive globe is represented as the main object in the creation; and the uncomprehended infinity, the suns and planets pervading the endless expanse of the universe, merely serve as appendages for furnishing light to this insignificant earth. As illusion is the object of the fable, the weakness of man's conceit is entertained by picturing him as made in the likeness of this great invisible nothing, and referring all this heavenly and earthly affair of creation for his particular use. It being necessary to make the fable conform to the condition of Nature in some respects, the sexual individualities, and the generative properties by which the eternal races of unlimited and necessary existences are maintained, produced the idea of woman being created, and of the command to increase and multiply. Woman is tempted by a most wise serpent to eat a fruit forbidden to be touched in the garden prepared for man's residence, and she tempts her companion to commit the same offence; and their feigned creator be-

comes enraged, expels them from their garden, pronounces the fallen state of all their race, curses the earth, and originates the principle of pain, misery, and death: this last article of the fable was also made necessary by the existence of conditions in the natural state of man which do not exempt him from these evils. The fabled creator, in the course of time, becomes disgusted with his own handy works, and drowns all the nations of the earth and all animals, except one human pair and their children, who construct a huge boat into which couples of Nature's existences are compelled to enter, and the whole float until the subsiding of the waters. From this stock is said to originate the present orders on the face of our globe. The fables in repute among a savage horde of Tartars, from which the foregoing account is derived, and which have been adopted as divine by our forefathers, and even in this country are still preached up as the sources of truth, go on to narrate the partiality of this barbarous god for themselves, and the narrative of their traditions details scenes of atrocity and shame at once horrible and revolting. The dispensation of particular rules and ceremonies for his worship—the fashion of an idolatrous box or object to be regarded with awe, as containing the holy of holies—the institution of an order of priests—the forcible occupation of a promised land, and the slaughter of its former population—the compositions of their psalmists and prophets—now "the Lord awaketh as one out of sleep, and like a mighty man that shouteth by reason of wine, he smiteth his enemies in the hinder parts; he puts them to a perpetual reproach"—he "scatters the dirt" from his filthy shoes over a brave people who successfully oppose the invasions of his rapacious well-beloved—he "will empty his wash-pot" upon the heads of another brave people whose prowess in resisting their aggressions inspired the chosen of the Lord with poltroonery—these are the coarse and vulgar figures, indicating at once the attainments and character of the people from whom we received our superstitions. Then comes the incarnation: the Jewish god makes a descent upon earth in person—becomes god-man—sacrifices himself to himself in order to redeem a few—always a preferred portion, his elect—to reign with himself in glory. To accomplish this operation, the magical god contrives to breed himself into his own son—conjures himself into the womb of a man's wife—is brought forth a babe, and leaves his mother a virgin, and her husband no cuckold: god in the flesh is tempted by a feigned devil, or spirit of evil—in correct language, the young man becomes lunatic—he frees himself from parental restraints—forsakes his trade of a carpenter—ranges through the country as a fanatical itinerant, arrayed in a seamless garment, to attract the vulgar notice. Superhuman powers are attributed to him by his ignorant and infatuated followers; miracles are wrought, some of them pretty droll; and the last miracle is that of his rising again from the death he suffered. The jugglery of breathing upon his disciples the holy ghost, and conferring upon them powers of working miracles, precedes the flight of this pretended god

to feigned abodes on high. The historians of the age being silent on the subject of this pretended revelation of God by himself to man, these accounts may be supposed to have been fabricated to suit the taste of the earlier fanatics, and furnish illusion for feeding the credulity of ignorant people made subservient to the purposes of priests. The poor simple man, thus deified, if, indeed, his existence were more than fabulous, must have figured somewhat in similar style to the modern mother of shiloh, though her connexion with divinity has not been acknowledged by an equal number of fools. At the last scene, comes an apolyptical, or unveiling, or uncovering visionary, who presents startling figures of death mounted on a pale horse in the clouds; vials of wrath cast abroad over the earth; horrors! horrors! horrors! desolation! woe! misery! And, to crown all with an astounding climax, a terrific angel is heard to announce by means of a trumpet, the impossible dilemma, that time shall be no more!

7. Thus falls the curtain upon this appalling farce of heavenly phantasmagoria—leaving a stupor, dismay, and spell upon the human intellect, from the effect of which it has not been allowed to recover.

8. This is the silly and contemptible fable of which mankind have for ages accustomed themselves to be the dupes.

9. Disregarding the source to be derived from their reason for reconciling them to, and enabling them to bear, the portion of suffering inseparable from humanity; setting themselves in opposition to every conviction and sense of their mode and term of existence proclaimed to them by the voice of Nature; narrowing their views to a finite, god-comprehended sphere, and involving themselves in darkness and terror from fancying themselves relations with a "terrible god"—they have loaded their imaginations with a woful weight oppressing them from above, and yielded themselves willing subjects to an order of men who have fully availed themselves of their power to support themselves in splendour and ease at the expense of the people.

10. An excited, perhaps a frenzied enthusiast, a wretched man, deified by Jewish fanatics, is the object worshipped by modern Christians, who affect, at the same time, to despise the incarnations of gods adored by other eastern superstitionists.

11. The clothing divinity with humanity—god in the flesh—furnished a sensible object of adoration, and was convenient for attracting the devotion of the many.

12. When Christianity became powerful, it had to defend itself against the attacks of philosophy: it feared the spirit of investigation and doubt, and that confidence of man in his own reason and energies—the pest alike of all religious creeds. It armed itself with the bloody zeal of intolerance, and devoting to destruction all who did not blindly swallow its sacred dogmas, fictions, and contradictions, its triumph was the main cause of the extinction of both reason and science.

13. As soon as the Christian religion came to make its way in the world—to be established in governments and endowed with lands,

benefices, jurisdictions, and other temporal emoluments, certain reasoners began to attack the church; upon which the councils of priests, alarmed for their temporal estates, power, and dominion, convened together, and put every text of scripture on the rack to confess articles of faith and practice, of such extraordinary nature as the light of reason could never have dictated, and which were directly contrary to whatever its logic could ever have submitted to—propagation of the gospel by the arguments of fire and sword.

14. The anathemas of the fathers, at first gentle, became, at length, when supported by tyranny, like the sting of the scorpion.

15. Once accustomed to be glutted by the blood of the infidel, the thirst of it seems to increase with age. The grand inquisitor of Philip II. of Spain, when ninety years old, allowed his solitude to be broken by those only who answered his inquiries "if there were any opinions to punish?" He called Philip to account for the death of an offender, because the inquisition should have been the instrument of his destruction, and he regretted the victim because he had been deprived of his right to sacrifice him. The old Christian was desired to possess the monarch with a faith equal to counteract the horror he might suffer for murdering his son, and replied, "To appease the eternal justice, the son of God died on the cross."

16. No human depravity can equal revenge and cruelty, covered with the mantle of religion. If ignorance be the parent of superstition, it is no less the origin of cruelty. From the powerful influence of instruction, or civilization, the bigot will become rational and the barbarian humane.

17. The unmeaning words, infidel, impiety, heresy, and heterodoxy, were invented by priests; and these pretended crimes have been punished with the greatest barbarities.

18. The effect of dread is such, that when tyranny perpetrates its shocking acts of cruel oppression, the people become intimidated, and join in exclaiming against the person and the offence of the persecuted by reason of fear for their own safety; though such an offence given to despotism might have been a noble assertion of right—and the public thus sink into the low condition of being the base and abject instruments of their tyrannical and religious rulers, and are ever ready to lend a hand in enforcing their will: it is as difficult to redeem a people from habitual degradation, as it was easy to suffer themselves to be reduced to such a state.

19. The heaviest shackle that was ever forged for the purpose of fettering the intellect of mankind was that contrived by the church of Christ—the training the people to regard the artificial names of atheism, blasphemy, and infidelity, with the same fearful horror as that with which royalty accustoms them to dread the consequences of disloyalty: they thus prohibited the exercise of reason by the weight of the punishment annexed to that construed crime.

20. When Christianity had got a solid footing, it acted like a canker worm to every thing rational and useful to mankind.

21. Designing preachers clothed themselves with a sanctified, imposing, external garb of humility and personal debasement; they put on a devout appearance, and, keeping a steady eye on this world, they talked of nothing but the kingdom of heaven, spiritual beings, and the world to come. Having made themselves masters of heaven, they made a bold push towards obtaining full possession of the earth, and, in all humility, endeavoured to reign paramount over all. Such was the power which they usurped over men, and such their intolerable pride and mode of exercising it, that we look back on their transactions with wonder, contemplate them with terror and indignation, and tremble to think that such terrible and degrading dramas may be acted over again even in our own times.

22. Such were the base equivocations of the church doctrine, or canonical code, that the virtuous and innocent only suffered in order that the wicked might act with impunity against reason, truth, and humanity. Every thing which soaring ambition, daring pride, and voracious avarice, could propose; every thing that brazen impudence could achieve, cunning invent, or skilful deception carry into practice, has been done by priestcraft, to keep the human mind in bondage and fearful subjection.

23. Of the frame and bent of the clerical mind, the word *heretic* involves evidence which reaches not the head only but the heart. The early church used the Greek language, and the word heretic signifies choice. There was the consummation of the clerical dominion! when it became execrable to make, and he became execrated who did make a choice; that is, when the clergy might dictate whatever the people were to choose. Their power was thenceforward limited only by their will.

24. Faith was then made law.

25. Haughty and artful priests dictated the measures to be pursued for strengthening and confirming the edifice of the church.

26. Monarchs themselves were compelled to bend before the fearful priest, and succeeded to their thrones but by episcopal anointment; and since then, religion has been the engine for establishing the usurpation of an oppressive superstition over the human race.

27. The cross was adopted as the symbol of religious empire, because its venerable antiquity and pagan origin gave it an interest in the estimation of those accustomed to wear it suspended at their bosoms as an amulet to drive away evil, and because it was fitted to the credulity of the vulgar.

28. Temples of massive architecture were erected as calculated for reverberating the declamations of the whining or ranting missionary, and rendering his sounds operative upon the nervous excitability, rather than submitted to the reason of the people.

29. Lofty towers and steeples were elevated, in which were placed heavy bells, by the deep toned and sonororous tolling of which the people's attendance was required, and woe to him who, by repeated absence, showed his neglect of the noisy admonition.

30. The fine arts were dragged in to serve as the accessaries of the delusion. Painting and sculpture were employed to dazzle the imagination; and music of imposing and melancholy expression, was made to affect the more sensitive passions.

31. The choir and chant admitted the congregated populace to join their voices in the church service, and furnished to the vanity of every one, however discordant his voice, a scope for attributing to his own lungs, whatever of melody was heard in the chorus; and thus engaged his more willing and subservient attendance by identifying him as one of the performers in executing the church mummeries.

32. In accordance with the plan to appropriate all that was of "good report" to itself, the church resorted to artifice in perverting the respectable name of philosophy to a use suited to their ends. Contending against the lights of reason and common sense, they were obliged to seek the succour of sophistry. By aid of a spurious kind of metaphysics, they succeeded in turning the mind astray from Nature, and entangling it with difficulties. They had recourse to verbosity to puzzle and perplex the clearest points; they seduced the student from the direct road of common sense, to delude his imagination in the fairy land of metaphor; they spun their arguments to a degree of tenuity neither tangible nor visible—which, under the name of perfection of reason, excluded reason altogether—that they might excite the awe which is always felt for the incomprehensible by the ignorant, and, at the same time, elude the refutation of the learned and the wise, they bestowed art and labour in proportion to the weakness of their cause; they assumed the air of wisdom, to impose on the multitude, and uttered the language of knavery and folly with the grave confidence of an oracle—

> "For science uttering jangling words obscure,
> Where frighted reason never yet could dwell."

Elaborate fabricators of what have been erroneously esteemed unquestionable standards of refinement, they intentionally imposed upon the senses of mankind, with incomprehensible metaphysics, in which numberless theses, cases, and arguments were made to commence and terminate in absolute obscurity.

33. In dressing up this empirical philosophy, they contrived to give realities a cast of poetical piety; dressed up the sciences in a devout trim; mingled with every description some pious lines of aspiration, referring every thing to divinity: and thus they swaddle astronomy, chemistry, &c. in bandages of tight alliance with their own views. Works made up of a mixture of natural history and exclamations of admiration and praise of a creator are found everywhere.

34. Thus they defaced the fair figure of philosophy; that is, the investigation of the true and the useful on all subjects—the adoption of eternal and immutable truth; and palmed upon men in its stead,

a thing eveloped in shadows and involving the intellect in all obscurity and derangement.

35. A multiplicity of doctrinal and jargonal books were written; and to load the mind with the keys to this labyrinth was termed erudition. A mass of sacred nonsense was called divinity. Adroitness in conducting the controversies resulting from the different constructions given to inconsistencies, was made a science, and designated by the word Polemics. Heavy, stupifying dissertations on notions, totally unconnected with Nature, contained the system of theology, credence to which was made imperative. The title of Doctor was given to the learned in this trash, and professorships were created for them in the schools, where they exercised authority over the mind of the student, and laboured to mystify his intellect.

36. Tyranny has long been maintained by binding down the reason of mankind with the imperative mandates of a vile superstition which made it death to entertain prohibited opinions. When credence was no longer yielded to so shocking an absurdity as the existence of an obligation to believe what was prescribed, the next artifice was to delude, by a controlled education, the judgment which it was impossible longer to compel by the terrors of the scaffold or the stake. In Europe this system has been eminently successful. By controlling the opinions of the pupils at the public schools, the attention of the people has been diverted from the prosecution of those studies which would lead to a discovery of their rights. By dignifying with the name of learning, those acquirements exclusively which are useless or mischievous to mankind—by holding up to ridicule and contempt all generous enthusiasm for the welfare of the world—and by reserving the honours of their academies, and the bounties of their treasuries, for those only distinguished for the showy and ostentatious products of imaginative talent, useless erudition, or unserviceable knowledge, the objects of their artifice have been convinced that the subjects most deserving of intellectual regard, were those which are selfish in their purposes, limited in their uses, and debasing in their influences.

37. This sort of education, consisting of the crude compound of servile habits, absurd dogmas, canonical formularies, pernicious maxims, mystic morality, and futile studies, is the prolific source of errors and evils. It is the vicious habits contracted in this education, the notions and prejudices with which it envelopes the understanding —prejudices which, substituting the memory for the judgment, allure the mind constantly into false courses of reasoning: a habit which is adopted of suffering ourselves to be beguiled by words, prevents our attending to things.

38. The very means for conveying our conceptions is perverted into a hindrance to our advancement in philosophy. Language is seldom studied as the vehicle of truth, but esteemed for its own sake independent of its connexion with things. Its most serious occupation has been concerning artificial ideas, apart from relations with

things. Unfortunately for us, this has been the means of concealing, in shameful obscurity, the most profound researches, and the sublimest truths. Every lover of truth will only study a language for the purpose of communicating the knowledge of actual science; for since all truth is eternal, its nature can never be altered by transposition, though, by this means, its dress may become less certain and precise.

39. Casuistry and ascetic obligations made up the greater part of the moral philosophy of the schools. By far the most important branch of philosophy thus became the most corrupted. It is well known that nothing is less philosophical than the philosophy of the colleges.

40. The priests contrived to get into their hands the education of youth. Their first concern was to require from their pupils a respect for, and absolute submission to, their dogmas, however absurd they might be, or opposed to liberty and common sense: even to doubt was deemed criminal, and the renunciation of reason and implicit faith was to be regarded as saving grace; confusion and obscurity were to be gazed at with awful solemnity as the profound of heavenly wisdom, and a set of cant phrases were consecrated as the language of Zion. That kind of knowledge was alone imparted which assists in the prostration of the will and understanding, so necessary to make a religious character.

41. Morality was made to consist in combating passions the most natural and often the most useful; or in ridiculous and painful self-denial: to humiliate man by the idea of his imperfection, and hold him in constant dread, every thing was made crime; virtue was made an impossibility in order to discourage him, and deprive him of all energy and independence; the more they sophisticated and denaturalized his ideas, the better they beguiled him aside from the truth, and the firmer they held him bound. A conscience loaded with vain scruples was necessarily more dependent; he who knew not how to use his reason must of course submit to be guided; an imagination intoxicated with spiritual fumes easily became inflamed, and fitted for subserving the ambitious and odious designs of priests who have caused the shedding of such torrents of human blood.

42. That Christian acquiescence—that low degree of humility, which religion imposes, her pastors can adroitly turn to any end which may suit their purpose. It is the casuistical workings of priest-craft—the ceaseless efforts to influence the minds of misguided men, by which they are made the humble and willing tools, prepared either to act as decorated pageants in the grand army, as it is called, in a crusade for political power, or to burn martyrs at the stake, to satisfy the vengeance of religious bigotry and mad zeal.

43. Artful hypocrites, by virtue of their office of religious instructors, pretended to be the teachers of morality also, that they might obtain secular power, and govern the world by moulding the duties of men, and by fashioning ethics into such a form as would best suit their ends.

44. When moral and natural philosophy came to be taught only as subservient to theology, the duties of human life were treated as chiefly subservient to the happiness of a life to come.

45. Blindness was made to pervade the science of morality. Instead of forming it upon the nature of man, and the relations which subsist between him and his fellows, or upon the duties resulting from those relations, religion established imaginary relations between man and feigned invisible beings. The gods, always painted as tyrants, became the models of human conduct. When man injured his neighbour, he thought he had offended his god, and believed he could pacify him by humiliations. and by making presents to his priests. Religion corrupted morality, and the expiations of piety completed its destruction.

46. Bid man hate and despise himself, and you take away the strongest motives to virtue. Melancholy and discontented devotees, finding the objects of human desire incapable of satisfying their hearts, decried all human gratifications as pernicious and abominable.

47. The Christians commit the despicable crime of decrying, traducing, and vilifying human nature; designating the human race by the worst epithets, and regarding mankind, at least by their language, as the production of an undetermined or doating god, who made man to wreak his unappeasable wrath upon him.

48. The pulpit is the organ by which the senses are stupified, reason is slandered, and morality abused. Morality, which alone can furnish a security and satisfaction to be enjoyed by the just rights of innocence and usefulness, is pointed out as a dry, sterile, and soul-damning reliance. "Carnal reason" is the stigmatizing cant by which artful and wicked saints defame the only useful practice of human life; indeed, they impiously declare, that "all our righteousness is as filthy rags."

49. The pulpit is also the organ by which the sentiments of rational men are blasphemed, and the ignorant vulgar stimulated to animosities and violence.

50. The clergy expect the people to subscribe to their unreasonable and absurd dogmas, cringe and bow to their mandates, and acknowledge their infallibility, without ever asking the question, "why, or wherefore, is it so?" Whenever they are called upon to show the reasons upon which their opinions are established. they shrink from investigation with an affected air of pious contempt; and, entrenching themselves behind their priestly importance, they show evident marks of displeasure, as if a spirit of inquiry was highly criminal, and an open violation of every principle of gentility and good breeding. These reverend gentlemen, who claim the prerogative of thinking for the rest of the world, would frown into the silence of death, all who have the impudence to think for themselves; and gull the simple and thoughtless into the unqualified belief in their systems of theological jargon and religious trumpery.

51. Whenever a priest obtains from those, who oppose his peculiar

tenets, an acknowledgment of belief in god, revelation, soul, or spirit he perceives ignorance and error sufficient to allow of his sophistries being used by him with effect; but it is laughable to see the priest's farcical and shuffling air of affected horror and denunciation, whenever he finds himself committed by holding argument with a sensible man who adheres to Nature, and boldly reasons without regard to those fallacious data. Shrinking in guilty terror from the contact of research and truth, he dares not trust himself to defend his narrow mystic nonsense, when any one opposes it on natural grounds. "You believe in a god?" he asks. "No." "Then you are an atheist!" "An infinite universe admits not of a comprehender!" "A world without a god, indeed!" "Yes, priest, infinite natural existence without a god or gods." "You seem to be floundering about woefully in your infinity!" "Yes, priest, and your god is lost in this same woeful predicament." "That is impious, I can speak to you no longer." Knowing the fragility of their fictions, and the firmness of reason when adhering to Nature, the crafty priest inculcates upon his obsequious followers, the duty of avoiding all discourse with the unbeliever in a god, fearful that a spark of the light of truth might kindle in his brain the flame of pure reason, and shed abroad the beam of liberty upon his faculties. "Depart from me, ye cursed, into everlasting fire," is the text chosen by the priest to gnash his teeth upon on the occasion. Men are taught to think that nothing reasonable, nothing but what is wicked, can be said against their religion; they are horror struck with the thought of listening to a word, much less reading a book, that would inform them of the truth and remove their prejudices; they are fortified with every priestly defence against the attacks of reason; there is no such thing as coming at them.

52. Those brought up in and still plunged in religious vapours, are ever ready stupidly to declare themselves well pleased to believe as they do, and announce their horror at the idea of thinking differently, because they are bred in conceit for the preference and veneration they give to the notions impressed on them, and because their minds are not sufficiently sensible and courageous to inquire about truth rather than remain in settled prejudice.

53. No matter what creed, Christians, Jews, the devout slaves of all sects, even the deist is esteemed or nearly tolerated; every thing bearing the name of religion, and thus countenancing the thing in some shape, meets with encouragement. The truth is the only thing that cannot now be suffered to be spoken. Universal, uncommenced, everlasting Nature is the only thing, the understanding of which cannot now be tolerated.

54. In clerical language, the wealth and power allied with priestly interests are religion. Be as treacherous, be as dishonest, be as unfeeling and cruel, be as profligate as you please, you may still be religious. But breathe a sentiment that would militate against their interests, make them surmise discredit at your hands, and you are the enemy of religion directly—nay, the enemy of God; and all the mis-

chief which religious prejudice and antipathy—the poisoned, deadly weapon of the clergy—can bring down upon its victims, is invoked, as the sure and necessary consequence of your sacrilegious audacity.

55 When men have lived some time under the immediate tuition of the priests, they are prepared for aristocratical usurpations.

56. The clergy may be considered as a kind of standing army for the support of delusion and despotism; as the members of that community have been, in every nation, the surest supporters of arbitrary power.

57. Every thing which is alluring to the mind of man, in actual power and pleasure, urge and impel the clergy to labour for the suppression of opposition. How steadily they have obeyed this impulse, their history declares. Of their expedients for accomplishing their object, the first and most conspicuous is their application to the magistrate for the powers of persecution, or rather the taking into their own hands the execution of that power.

58. The very existence of religion is scarcely consistent with the enjoyment of a right to laugh at it.

59. The office of the clerical profession is to keep men pious blockheads by stupifying them with the awful notion of a great creator, and preventing the idea of natural truth gaining access to their ideas —the truth that the infinite existence with which they are identified is the passing course of an eternal duration of the like kind.

60. Priests love to talk of rulers in their prayers. Whenever they can, they rule despotically themselves; but the principle of tyranny, by which only they can be sheltered from the attacks of reason, is so inseparable from their profession, that, when it cannot be obtained, they are the cheap instruments of despotism to any who will employ them and avenge their cause.

61. The language of theology hath never conveyed the just and noble sentiment of a genuine patriotism; it hath never said, "Come the commonwealth of equal rights between man and man;" but its eternal heraldry hath been, "Kingdom come," and "Come the king." Its precepts have consecrated the assumption of a measureless and irresponsible authority in governors, and required an abject, passive, and unconditional obedience from subjects.

> "How terrorless the triumph of the grave!
> How powerless were the mightiest monarch's arm,
> Vain his loud threat, and impotent his frown"—
>
> "How ludicrous the priest's dogmatic roar!
> The weight of his exterminating curse,
> How light! and his affected charity,
> What palpable deceit!—but for thy aid,
> Religion! but for thee, prolific fiend,
> Who peoplest earth with demons, hell with men,
> And heaven with slaves!"

62. Royalty nor religion have either of them common sense; they are both fatal to the rightful interests of society, and yet they govern the world.

63. All the past and present institutions of the world, are a proof of the ever changing insanity with which the human mind has been enveloped.

64. All is grimace, all is false, even to the very names that are given to things. Intolerance is called love of God; persecution, holy zeal; alienation of property from our families, devoting it to pious purposes; absurdities, faith; and organized matter, eternal spirit.

65. Why do people suffer themselves to be led away and duped by theologians and such like sharpers?

66. Men are accustomed to follow in the track trodden by the priestled flock, and cannot afterwards disencumber themselves from the habits of that gregarious thing called religion.

67. How can men meanly lend themselves to be the props on which the pride of others establishes itself?

68. How degraded are men by constantly making themselves fools, because others do so! The words "every body does so" seem to stand them instead of reason and conscience!

69. Instead of cowering before the priest, who interestedly and professionally preaches to them, and imposes on their ignorance, a delusive heaven,—why do not men consult their reason, and make their institutions conform to the objects of knowledge, science, truth, morality, and freedom?

70. If we look into the science of theology, we shall irresistibly come to the conclusion, that the main object of it is, to station the human mind, and check the progress of general improvement, in order that a numerous class of men may live at their ease, depending on the imbecility of the rest of the race.

71. Do we not find the human mind every where enslaved under pretence of establishing the empire of religion? Do we not see tyrants arrogating the title of vicegerents of divinity; right reverend fathers in God trampling proudly on the rights of humanity? And yet all these professing and inculcating "veneration for religion?" Are we not surrounded by unprincipled rogues, who assume the mask of sanctity as a cover for their knavery?

72. Machiavel said—"The doctrines of the Christian religion, recommending only passive courage and suffering, have subdued the spirit of mankind, and fitted them for slavery and subjection."

73. The pernicious association of respect and veneration with wealth is instilled under the insinuative influences of theological polity; it is consecrated and riveted by all the solemn sanctions of popular influence, and thus a confirmed persuasion is gradually brought about, that persons exclusively rich, are entitled to the homage of the poor. The reason why wealth has that instrumentality to awe people, and make them obsequious and submissive to the requirements of aristocratical and religious usurpers, is this very association of ideas, respect and wealth, derived by the people from the fawning example set them

by priests whom they see crouching every where before those, who are viewed as the great and rich, and who pay them for their mean obsequiousness.

74. The priest also, imposing a tax upon the generosity of rich professors, procures for himself the honour and the merit of distributing at his pleasure, to some few of the necessitous portion of his flock, a bounty which costs him nothing, and for which he receives grateful thanks dexterously stolen from the real donors.

75. That aristocratico-religious kind of well standing in society, recommended by the world's example, and studied by those who have the ambition to exalt themselves into what is called respectability, and who aim at figuring in that circle who style themselves genteel, by strictly calculating the effects of appearances upon the multitude, exhibits a contemptible character of meanness and base truckling to arrogant and influential opinion; it produces and stickles for reverence towards, and submission to, religious institutions and customs, and prates about acquiescence in the *commands of superiors or rulers;* it imitates the example of others and conforms to established usages; it is the devotee of wealth and power, yields to the fashion of the day, and is punctual in ranking itself amidst the formal throng arrayed at church under the nod of the priest; it is apprehensive, and full of scruples and doubts, and, in many individuals, conduct seems only to be consulted for through fear. Such people are irresolute and faltering while uncertain of the line of proceeding interest and etiquette would dictate; they accommodate themselves to the persons with whom they have to deal; they are cautious to conceal their connection with any who do not move in genteel circles, and are not generally well received; they look all ways at once in the public street, that they may fall in with those it would do them honour to be seen greeting, and they cautiously shun contact with those so unstylish as to make them fear disparagement or disgrace, although an hour before, within doors, they had affected a friendly footing with them; they are consequential, and push themselves forward into notice at all public places, though they contribute no more than others towards the support of such places; they veer about with the flow and ebb of circumstances; they watch the setting of the current, and glide along in the stream of the *ton;* they steer in the track calculated to lead towards aggrandizement or distinction, and they disdain the useful part of the community, whom they are pleased to designate by the opprobrious and insulting expressions, "inferior classes of society," "the plebeian orders." These genteel folks vary as religion, prescription, and forms vary; and their principle is ever shifting itself and fluctuating. These are your gentry of the occasion, your stylish church folks, your estimable and decorous people in outward show, but intensely selfish, unprincipled, and grovelling in reality; of immense impudence and effrontery; hard-hearted, proud worldlings, who know no good but money and pageantry. It is hard to form an adequate idea of the

vain and frivolous minds of those who are intent on nothing but exalting themselves by means of identifying themselves with the credit and power usurped by priests, by whom they are despised, but whose favour they seek with the meanest servility.

76. A really upright, manly, and independent mind will be actuated by an order of good-will entirely superior to the little selfish contrivances of the world; it will reason for itself, form its own judgment of what is right and wrong, and will not swerve from the principle of rectitude and humanity natural to it on all occasions; it will not rely for its reputation on the breath of the vulgar, and knows not the toil, lassitude, and emptiness of artificial life. Sterling and well-constituted character is a correct and firm determination of the will to follow the counsels of reason and goodness.

77. Whenever mankind shall be freed from the yoke of religious hypocrisy and pride, then, those who never before had dared to stir disencumbered of the trammels of vulgar opinion, and had measured every movement, studied every gesture, and prepared every look which might chance to have a witness, until it was become impossible to tell how Nature had moulded them, will assume their proper air, carriage, and tone; and, for the first time, cast away the irksome shackles of formal, artificial, priest-fashioned society, to display their genuine, native, unaffected character.

78. The real actuating force which gives credit to religious formality is vulgar opinion. There cannot be a more effectual spur to this popular sentiment than the formation of a body whose peculiar interest lies in watching its various turns, in kindling it anew, and dexterously diversifying its applications. For this they possess all advantages.

79. If we turn over the pages of history, we shall find that mental oppression commenced by almost insensible means. When marriage was made a religious ceremony, and declared a divine institution, who could expect the results? By it the clergy interwove their influence into almost all the relations of life.

80. The forced necessity of recurring to the services of the priest, on occasions of births, marriages, and deaths, ensures to them a large measure of respect, as well as of emolument, and this reacts upon the functions which they exercise. They labour sedulously to inculcate the deepest reverence in speaking of religious matters, as well as extreme backwardness and timidity of soul in submitting them to the examination of reason; prayer for faith is enjoined, and the examination is to result in deciding alone according to the Bible. They diffuse widely among the community those pious misapplications of moral epithets which are inseparably annexed to the belief in an Omnipotent Being, availing themselves of this confusion of language, to stigmatize as iniquitous every thing which counteracts their own views, and to extol as virtuous that which favours them.

81. Adroit villains are cautious not to deprave entirely the simple whom they would render subservient to their ends; the ascendancy is managed to be kept up by means of their crimes and their remorse

torturing them by turns. Whoever attempts to operate by fears upon an innocent heart does it with a corrupt intent.

82. The religious premium offered for faith tends to corrupt the judgment of individuals, and to foist in, by means of their hopes and partialities, a belief which unbiassed reason would not have tolerated. The penalties denounced against unbelief co-operate most powerfully by enlisting their fears in behalf of the same self-deceit and hypocrisy.

83. When the authority exercised over public opinion has once occasioned a tolerably extensive diffusion of religious practices throughout the community, the censures directed against any small remainder of nonconformists will be embittered by the concurrent action of envy. "I feel myself constrained to be rigidly exact in the renewal of my pious offerings, and the irksome ceremonies imposed by religion; and shall my neighbour, who eludes all share in the burden, be treated with the same consideration and respect as myself who expend so much money, and devote my time and personal attendance so disagreeably in co-operating with the many to support the credit of religious ordinances and formalities, in order to ensure it? Being myself a scrupulous renderer of these services, it becomes my interest to swell the merit of performing them, and heighten the criminality of neglect to the highest possible pitch, in order to create a proportionate distribution of their esteem. The more deeply I can impress this conviction, the greater will be the veneration for me. All these considerations conspire to sharpen my acrimony against my unbelieving neighbour, and render me doubly dissatisfied with that state of respite and impunity in which he is permitted to live." In this condition of mind, nothing can be more gratifying than the self-assumed task of executing the Divine wrath upon his predestined head.

84. It is notorious that although Christians make a great noise about what is called religion—though they outwardly profess great veneration for what are called religious exercises, they do not, in reality, comply with the ordinances of their religion when those ordinances interfere with their propensities or conveniences.

85. Great sticklers for punctuality in every sort of devout practice, of moral duties—less tangible in their nature—they have but a vague and confused notion; and the criminality of actions, in reference to one's neighbour, they estimate according to the greater or less risk of detection.

86. The man who would tremble at the commission of crime in the face of the world, does not hesitate a moment when he thinks himself only seen by God. So feeble is the idea of divinity, when opposed to human passions. The remission of sins emboldens the wicked man to his last moment.

87. The heavenly musings of enthusiasts are very liable to be tinctured by the notions and the passions which they have imbibed in their intercourse with the world.

88. So ingenious is the human heart in deceiving itself as well as

others, that it is possible those making pretensions to distinguished piety could not exactly fix the point at which their enthusiasm terminated and their hypocrisy commenced; or rather, it is a point not fixed in itself, but fluctuating with the state of health, of good and bad fortune, of high or low spirits, affecting the individual at the period.

89. It is singular that those individuals who wear the garb of religion are so eager to point out as sin the venial levities that mingle with our various pleasures, while the vices glaringly prominent that attach to their own gloomy habits are overlooked.

90. Some who object to others the follies and frailties incident to their natures, have themselves vices the most abominable; privy malice, backbiting, hypocrisy, murderous hatred, and spiritual pride in all its presumption and depravity.

91. The dupes of the prevailing superstition—the sanctified professors of Christian sects—what virtuous models of perfection! what peaceable and spotless mortals!

92. "Under the cover of religion," to use the language of the Rev. President Knott, "men, perhaps, more frequently indulge the bitterness of passion, without compunction, than in any other situation. The wretch who wantonly, and without some salvo to his conscience, attacks private character, feels self-condemned. But the sour, sanctimonious, grace-hardened bigot, embarks all his pride, gratifies all his revenge, and empties his corroded bosom of its gall; and, smoothing over the distorted features of his countenance, says, and half believes, that 'he has done God service!'"

93. Sectarians are trained in wild imaginary notions, that inevitably make them despise and hate all mankind out of the little circle in which they exist; and they are then told they must heartily and sincerely love their fellow-men.

> "And priests dare babble of a god of peace,
> Even whilst their hands are red with guiltless blood,
> Murdering the while, uprooting every germ
> Of truth."———————————
> ———————————"They now
> Babble of love and mercy, whilst their deeds
> Are marked with all the narrowness and crime
> That Freedom's young arm cannot yet chastise."
> "Priests first traded with the name of God."
> "Searing reason with the brand of God."

94. The whole of our religious belief rests on prepossessions and false persuasions; therefore, the superstructure can only be the receptacle of fraud, imposture, forgery, persecution, murder, and the whole train of evils which attend the love and the pursuit of power; for though religion pretends to subdue the bad passions, it only serves as a cloak to disguise them.

95. "Alexander the coppersmith opposed us much; the Lord reward him according to his works." This is the characteristic expression of clerical spite reduced to impotence.

96. Religion has created a number of factitious antipathies—has made men hate practices which they would not have hated had their views been confined simply to the present life. But if men would not naturally have found those actions injurious, this is a proof that they are not actually hurtful. Religion, therefore, attaches the hatred of mankind to actions not really injurious, and thus seduces it from its only legitimate and valuable function—that of deterring individuals from injurious conduct.

97. The efficacy of public hate, considered as a restraint upon misdeeds, depends upon its being constantly and exclusively allied with real injuries. Whatever, therefore, tends to make men hate that which does not actually hurt them, contributes to distort public opinion in its capacity of a restraint upon injurious acts; the terms of moral approbation and blame are deceitfully transferred to actions which a regard for the public happiness would not legitimate.

98. Herein consists the principal vice of religion: a God is fancied; certain relations to him are supposed; modes of serving him are imagined; the office of priesthood is created; and priests violate natural liberty by constraining, where they can, all to conform with customs which are so profitable to themselves.

99. It is by exciting and keeping alive malignity that religion enforces its causeless prohibitions; and, therefore, its influence is injurious, not only by obstructing natural and innocuous gratifications, but by all the malice and animosity which she plants in the human bosom in order to effect her purposes.

100. All pleasures, not contrary to the course of Nature, may be made the instruments and the promoters of virtue.

101. It is a mistaken enthusiasm which strews fire and flames, groans and misery, in the paths of our innocent amusements. What end can be obtained by casting an artificial gloom over our transitory lives? There is quite enough of inherent solicitude in them without seeking for fictious sorrows to depress us unnecessarily; why regard the fanatic's sinister croak, "Woe to them that laugh, for they shall weep?"

102. The clergy sometimes preach that "it is the lot of good men to suffer and be afflicted, and of wicked men to live in a flourishing and prosperous condition;" yet, when it suits another part of their system, they proclaim that "all are sinful, and merit eternal damnation." The assertion that the vicious are happy, all, except those who live by the cheat of a reversionary world, have considered a solecism.

103. Complaints overflow concerning the miseries prevailing in the world. It is asserted that "the *origin* of evil is a problem of the condition of mankind on *earth*, which never has been solved." This is confidently advanced to embarrass the mind, by those who know that both physical and moral evils are incident to the phenomena of necessary occurrences, and are aware of the eternal condition of existence, as well as ourselves.

104. The evils of the present life are acknowledged or exaggerated, or assumed as prognostics of a future state, in which these evils are to be done away and compensated; but a supposed derangement in the only scenes with which we are acquainted is surely but an ill presage of better or happier scenes to be expected under the same government.

105. The main origin of our error seems to be in the doctrine of a future state; for if the mind of man is not free, he cannot be the subject of reward and punishment; but this doctrine, invented and supported by priests, to keep man in subjection to their power—foreknowledge in the established order of things—was confounded with free will, which cannot exist together.

106. Not all the vices of the priesthood; their distracting the infant mind with terrors and prodigies; their receiving people's money by dogmatising through centuries that the conclusion of the world is at hand; their attacks on the liberty of the press; their spurious laws; their religious tests which cut off the conscientious from the enjoyment of their civil rights; their base slanders to blacken the characters of those who exercise their reason; their crippling the moral force of the intellect and deranging the springs of correct sentiment, by throwing in and familiarizing the vulgar language with the applications of those artificial terms of stigma that are artfully used to discredit truth, and thereby incapacitating the opinion for regulation by the standard of everlasting Nature; their persecutions of philosophers and philosophy; nor all their artifices to preserve and enlarge their dominion, in contempt of mankind, have done so much mischief as the dogma of a future state of rewards and punishments.

107. A doctrine so propitious to the wishes formed in the human mind, would scarcely fail to spread among those classes of people who are not satisfied with their prospects as resulting from the natural course of events.

108. Interested and ignorant men have created a system of terror; the former to live on the labour of others, and the latter from an idea that the human race cannot be virtuous without being educated in *fear*. Hence the dogma of future punishment, and hence the zeal and anxiety of Christians to enforce this erroneous belief, which has been injurious to the best interests of society; which has caused millions to be the easy dupes of impostors, who have been, and are, conconsidered as a sort of "turnpike gate to heaven;" for, to be on good terms with their priest, silly men think a fair way for their souls to be saved.

109. It is incessantly repeated that religion is a restraint necessary to man; that, without it, there would no longer exist the least check to their passions; that morality and virtue are intimately connected with it. "The fear of the Lord," cries the priest, "is the beginning of wisdom. The terrors of another life are salutary, and proper to curb the passions of men." To perceive the inutility of religious notions, we have only to open our eyes and inquire what are the morals

of nations most under the dominion of religion? We there find proud tyrants, crafty ministers, arrogant prelates, corrupt magistrates, extortioners, knaves, crouching slaves, who have never doubted either the existence of an avenging and rewarding god, of the torments of hell, or the joys of paradise.

110. The crowds of abandoned men that fill our cities would recoil with horror from him who expressed any doubts of a god's existence. From the temple, where unbelief has been denounced in the name of heaven, every man returns to his accustomed course of fraud.

111. Superstition may boast about producing an important effect in the regulation of human actions; about religion being a necessary restraint on the conduct of man—the fact is otherwise: it restrains nobody, and that, for the best of reasons—human actions can never be regulated by considerations extraneous from the life and situation of men. It is law, moral sentiment, love of reputation, and love of happiness that must forever form the basis of human virtue and human satisfaction.

112. Have religious systems bettered the morals of people? Religion, in their opinion, supersedes morals; its ministers, contented with supporting dogmas and rites, never lead the mind farther than that state of abasement favourable to their views.

113. Religion is productive of nothing but an excessive laxity of good actions, and an intolerance of spirit in more than an equal ratio.

114. Priests ascribe to original sin the vices with which their pernicious institutions have infected the human race.

> "Let priest-led slaves cease to proclaim that man
> Inherits vice and misery, when force
> And falsehood hang o'er the cradled babe,
> Stifling with rudest grasp all natural good."

115. Belief in future punishments does not deter men from the commission of crimes. It is good laws, education, public opinion, vigilance in others, &c. that make men virtuous.

116. Shaftesbury writes, "Liberal minds look on the pious narration of future rewards and punishments to be no better than children's tales, and the amusements of the mere vulgar."

117. For one timid man who is restrained by religious terrors, there are millions whom they render ferocious, useless, and wicked.

118. When corrupt minds discover the falsehood of those suppositions, they will be apt to think virtue itself, like the deity, a mere chimera, and see no reason to practice it in life. It is, however, as beings living in society, that we are bound by morality. Our duties must always be the same, whether a god exist or not. The depraved devotee finds in religion a thousand pretexts for being wicked. The moralist has no cloak of zeal to cover his vengeance and fury.

119. So far are adventitious systems, or the dreams of superstition, from assisting us in embracing good and rejecting evil, that they most

materially injure the cause of virtue, by rendering the character of right and wrong less perspicuous and distinct.

120. Morality is founded in the reason of mankind, and has for its object the general advantage; religion is founded in their folly, in pretending to dive into that which does not exist, and is converted into a gainful trade for a particular set of individuals: the one is simple and uniform, the other is vicious, mutable, and confused. The man who thinks and meditates, better knows motives for being good, than he who permits himself to be blindly conducted by the motives of others. Men who endeavour to enlighten that reason which imprints every idea of virtue, are not likely to reject the belief of a future state without serious conviction of the falsehood of the doctrine. The just man would have no motive for denying the existence of a god, if he saw not the entire fallacy of belief in unnatural and spiritual existences.

121. Morality is the only sure friend of happiness, and religion its greatest enemy; because, under the pretence of ensuring the felicity of a future life, it lays useless and severe restraints upon the present, and gives one half of mankind a power to torment the other.

122. It is declared with much emphasis, that without god there would be no *moral obligation*. This is *falsehood*. Moral obligation supposes a law; but this law arises from the eternal and necessary relations of things; relations which have nothing common with the existence of a god. The rules of men's conduct flow from their own nature, which they are able to know, and not from a supposed divine nature, of which they have no idea. These rules oblige us; that is, we render ourselves estimable or contemptible, amiable or detestable, happy or unhappy, according as we conform to or deviate from these rules.

123. Franklin writes, " 'Tis pity that good works, among some sorts of people, are so little valued, and good (cant) words admired in their stead: I mean seemingly pious discourses, instead of humane, benevolent actions. These they put out of countenance, by calling morality, ' rotten morality,' righteousness, ' ragged righteousness," and even ' filthy rags;' and when you mention virtue, pucker up their noses; at the same time that they eagerly snuff up an empty canting harangue, as if it was a posy of the choicest flowers."

124. According to divines, that virtue which proceeds from correct disposition, or from regard to ethic beauty, is so far from having any merit with God, that it is made to partake of the nature of sin.

125. To weaken the natural regard for moral innocence, and deprive the mind of its rational satisfaction in well doing, the priests have proclaimed an imaginary goodness, consisting in devotion to their authority, in assent to their dogmas, and in hypocritical humility.

126. Piety—crouching, priest-reverencing piety, is the goodness of imposture; it leads astray the mind from the solid, practical, eternal obligations of moral righteousness.

127. There can be nothing good but moral excellence; there is nothing true, but that which is human and natural: the divine alone is monstrous.

128. The clergy have, by a long course of usurpation, established a pretended right to call themselves and their interests by the most imposing names, invented for their purpose.

129. Imposture, in order to sustain itself, stands in constant need of illusions and seductions.

130. Without the aid of that fearful, unmeaning term, "*sacred*," nothing could have kept man, irrational and stupid as his terrors made him, for so long a time, from discovering the imposition practised upon him for the sole purpose of keeping him in mental slavery and bondage.

131. All the senseless terms of religious cant should be expunged from language, as mischievous and delusive; and words only should be used which serve to convey ideas of things which can be understood and really exist.

132. Religionists have hoped to impede the progress of truth by throwing in the way the stumbling-blocks of words that have no sense; the deceptive barriers of mistatements, calumnies, and cant; by calls upon the feelings rather than the reason; by appeals to the prejudices, not to the sense: no means has been omitted that might possibly prejudice and stupify the intellect of man and render it insensible to the force of reason.

133. It is characteristic of the ignorant vulgar to confide more in him who zealously maintains triumphant error, than in him who modestly advocates despised truth.

134. What men want of reason for their opinions, they usually supply with rage.

135. Such is the influence of assertions often repeated—dogmas gravely and statedly preached—that the weakness of human nature is seldom able to resist it. If men hear continually the same thing, they confound the repetition with evidence, and mistake every reiteration for additional proof of its truth.

136. Christian conceit discovers the peculiar sort of ignorant pedantry which always presumes that the argument is gained if secured by quoting a Bible text.

137. Theology is so fenced with scripture and creeds, that its advocates can overcome all difficulties; facts, however strong, must give way to religious dogmas, and human miseries are metamorphosed into physical evils, for the purpose of curing moral evils; and when enveloped in the thickest darkness, a supply of texts is ready, at every emergency, to be introduced as a quietus.

138. To hesitate concerning romances, lies, and absurdities, attributed to their brutal god by the most superstitious barbarians, is inevitable and eternal perdition. The reading of those scriptures, in the awe struck, superstitious mode taught, destroys reason in the embryo, as they forbid investigation; announce terrible punishments

against every doubter; threaten with the wrath of a supernatural monster the fancies of those who differ, even in thought, from the precept given, or who disbelieve the tale told, however repugnant to sense and reason the one, or absurd, shameful, idle, or childish the other.

139. Nothing can exceed the baseness of the clergy in taking the advantage which the ignorant prepossessions of the vulgar afford them, to assume that it is a vicious life which engenders reasoning and conclusions unfavourable to religion.

140. On his mode of dealing with evidence, the good or evil application of the powers of man—in other words, the greatest possible degree either of virtue or of vice—almost wholly depends. When a man gives himself no concern about evidence, he remains in voluntary ignorance: a habit to a certain degree predominant, of indifference to evidence on important points, implies one of the most odious and disgusting states of moral insensibility.

141. How rare is it to meet with a man who has ever concerned himself about evidence; who has not adopted opinions as he has adopted words—solely because they were used by other people: this is a dreadful vice of education.

142. The misconduct of the clergy with regard to evidence, proceeds to a high pitch. Not only do they inculcate prepossession on the one side, and thereby induce habits of unfairness—of that mental imcility and corruption which unfit the mind for honest inquiry, and leave it without the relish for truth; they do what in them lies to prevent all regard to the evidence on the opposite side—to make those who are led by them purposely shut their eyes against it. They represent it as dangerous and wicked to look at it; the mind is carefully discouraged from inquiry; the opinions of the teacher are to be taken for granted without evidence, or the evidence which he adduces is to be held conclusive; and the very thought of weighing it, or taking into account the weight of opposite evidence, is treated as morally evil. Of all classes of men, the clergy are the vilest and most constant offenders against the virtue of dealing rightly with evidence.

143. An ascendancy is gained over the human conscience by impressing on the infantile mind sentiments which cannot be understood, but cannot be resisted.

144. Instilling opinions without the evidence, and at an age when the parties are incapable of judging, is a practice which necessarily engenders habits of complicated misconduct towards evidence. Opinions are held without regard to their evidence—a habit which is the foundation of all intellectual and moral depravity.

145. Everybody can adduce sufficient cases to show what sport the affections make with the understanding, and has observed how small the number of those whose decisions can be depended upon whenever the affections or interests—since what are the affections, if not a feeling of a particular interest—interfere with the judgment.

146. Not only are merit and demerit attached to mere belief, but consequences are attached of unspeakable importance to the holding or not holding certain opinions—the favour or disfavour of an imagined almighty god, and pains or pleasures infinite and eternal. Is it possible that a mind, with these impressions upon it, can come to the examination of any question touching those opinions, without partiality so much on one side, that no evidence on the other can have any effect?

147. In respect of religious matters, there is an intellectual cowardice instilled into the minds of people from infancy, which prevents them from venturing on inquiry. Credulity is made an indispensable virtue: to inquire, or exercise their reason, in sacred matters, is denounced as damnable.

148. The ignorance and superstition which surround our infancy and youth, favour the development of the imagination at the expense of the judgment; and we are ever employed in the coining of chimeras, rather than in the discovery of truth: and if ever the poor judgment make an effort to dispel these fancies of the brain, she is repulsed like a sacrilegious intruder into religious or masonic mysteries. "Will you set up profane reason against sacred mystery? No punishment is great enough for your impiety;"—and the same fires which were kindled for heretics will serve also for the destruction of philosophers.

149. Some divine is usually a president of every university. Youth are thus brought immediately under the modification of the priesthood; they are interested in religion; they are taught a pride in its institutions, and to war against all innovations—and such people the priesthood wants to uphold its ascendancy.

150. What must be the fate of youth under such preceptors? From infancy the human mind is poisoned with unintelligible notions, and distorted by phantoms; genius is cramped by a mechanical devotion, and man wholly prejudiced against reason and truth.

> ——————————"Specious names,
> Learnt in soft childhood's unsuspecting hour,
> Serve as the sophisms with which manhood dims
> Bright reason's ray."

151. An effectual way to prevent an aptness of reasoning and a proficiency in the knowledge of physics among the more expensively educated families, is to chain their youth to the wheelbarrow of the dead languages. They are put upon such study early, and they pursue it to the exclusion of a free examining and reasoning upon causes and effects. If the mind of the young were but left to itself, it would not fail to get a habit of plain, correct reasoning, and a love of physical and moral truth. The only sure way to keep it back from these till its tendencies and relishes are perverted, and effectually to mislead it into another course, seems to be to set it about the study of the grammars of unknown nations, and especially of those who are extinct, and who have not even left a clue to their orthoepy.

152. To avoid the ennui, or tiresomeness attendant on the state of mind resulting from a mode of education which leaves the reasoning powers unexercised and the mind sterile, young men plunge themselves into all the disorders that degrade and shorten life.

153. Pretending that ignorance and indolence are the attributes of a gentleman; content with making a fashionable appearance at church, and with the ability to win at cards, many think it beneath them to take any pains with their understandings, and are incapable of the attention and application necessary for the perusal of a book concerning Nature and man.

154. Pedagogues may stuff the memory with all the rubbish of literature, to confound the imagination with logical controversy of words—not things—while sagacity only can effect the means of clearing the mind from its religious scrofula, by a skilful use of the understanding in a discipline of reason, to discover ends and means, or the theory and practice of human life—the true definition of wisdom.

155. Men would have been free and moral long ago, if their faculties had not been sophisticated with that stupid learning propagated in the schools of the priests, who find it to their advantage to plunge every thing into darkness, abtruseness, and ignorance, and to make of the world a waste howling wilderness in which they are the devourers.

156. There is one pitiful method of advancing the Christian religion of great importance in its consequences: it is the mean, artful, and impudent ascendancy which its priests and professors maintain over the female mind, and the unprincipled means by which they endeavour to perpetuate that ascendancy. Does a man break through the fetters of superstition, imposed upon him by the vulgar system of education, he generally places himself in opposition to the religious prejudices of one or more of the other sex—a mother, wife, or aunt—who, instigated by pious, artful pastors, or their pious professing followers, declare eternal hostilities against him, unless he renounces opinions produced by reflection, examination, and evidence—in other words, becomes a hypocrite, and professes what he does not believe.

157. Fordyce, a priest, in his sermons addressed to young women, enjoins it upon them, whenever the doctrines of their holy religion are made light of, to treat it as a personal insult.

158. The generality of women, under the customary mode of treating them, are left with minds uncultivated; they know little of the world, of truth either physical or moral; they are the creatures of imitation rather than of principle; they are unaccustomed to self dependence, and readily cling to any superstitious protection against the weak dread of their fancies; their ignorance and weakness dispose them early to lend themselves to dupery, and they can easily clothe themselves in the dress of pretence; they will sit in congregation, affecting a devout and most serious expression, with faces composed to solemnity, and any irrational stuff will be prized by them so it be administered as manna from heaven and be delivered with unction

and uttered in whining tone; they will depart and fancy themselves greatly benefitted, as though it were some good thing, and there were a merit in being present and looking awful during the ceremonies of some solemn charm of sorcery, or pious incantation or divination: and yet their understandings will not have acquired an additional idea, nor their stock of knowledge been increased in the least by the sounding phrases palmed upon the poor simple fools as realities, but not expressing the least sentiment of a natural idea. Of this propensity in illiterate females, villainous priests take the most unprincipled advantage. In matters of the Bible, most women forget themselves; there are no obscenities, indecencies, or barbarities here.

159. Customs, odious and ridiculous, have rendered men and women two distinct species, and introduced the most absurd disparity between beings naturally equal. Woman, in the present state of society, from her infancy, is treated like a doll, considered incapable of reason, and occupied, through life, with the most trifling concerns.

160. Flattered and deceived in their youth, by men who merely desire their persons, women find themselves afterwards slighted and despised, and are ever ready to avail themselves of any means for relieving themselves from the mortifying contempt into which they have fallen. The insinuating and obsequious priest, for his own ends, perceives the advantages to be derived from their situation, and artfully supplies their feelings with an object of interest in the consequence to be attained by attracting observation at church, and providing themselves with a little power and gratification to their *amour propre* by the distinction they aim at in associating themselves in the work of upholding religion.

> " I was an infant when my mother went
> To see an atheist burned. She took me there;
> The dark robed priests were met around the pile;
> The multitude was gazing silently;
> And as the culprit passed with dauntless mein,
> Tempered disdain in his unaltering eye,
> Mixed with a quiet smile, shone calmly forth:
> The thirsty fire crept round his manly limbs;
> His resolute eyes were scorched to blindness, soon;
> His death-pang rent my heart! the incensate mob
> Uttered a cry of triumph, and I wept.
> Weep not, child! cried my mother, for that man
> Has said, there is no god."

161. Words that have no meaning; ceremonies founded in fraud and ignorance, and exercised in vapid ostentation; pride, arrogance, spirituality wholly incomprehensible; dogmatic precepts; cowardly belief in creeds without reason; and a sanguine resignation to the will of the priest, comprise the character of a Christian.

162. Priests maintain their false but profitable craft by nursing the sanctified prejudices of the ignorant, whose minds they keep so god-ridden that they cannot expand their ideas beyond their god-limited sphere—the hot-bed for the rank growth of every foul weed of moral noisomeness—all weakness, narrowness, and stupid bigotry in the

head; bitterness and cankered feeling in the heart. Perversity and narrow-mindedness generally go together. When a person has spent his days in the society of the ignorant and superstitious, he generally becomes false, narrow-minded, suspicious, and selfish.

163. The terms god and superstition are synonimous. Jehovah is a senseless term. Orthodox fools sit under nonsense uttered by croaking priests, when their time so lost might be engaged advantageously in the attainment of knowledge and happiness.

164. Religion, in fact, renders a man's understanding questionable, and at a time when the means for the attainment of knowledge are easily procured, prejudices are hardly excused by reason of the necessary influence of education in occasioning them; the doctrine of the power of circumstances is in this case scarcely a palliation, because a vicious perversity and brutish stupidity have been persisted in through moral culpability. The vices of scholastic and professional interestedness, aristocratic wealth, and obstinate bigotry, are perfectly culpable in their endeavours to support the rotten religion of the deceptive holy Bible.

165. A Christian trick, of some effect, in order to deter men from avowing natural principles by the consequent weight of odium that would be incurred, has been the audacious affectation of *presuming* that no one could possibly be an atheist—that no such unnatural monster could exist! Base perverters of terms! monsters themselves of all that is unnatural in sentiment, with their monstrous Jehovah! They well know that those they abuse with the artificial name of atheist do exist; that they laugh at every notion of supernatural monstrosities which the priests call sacred; that they are respectable characters in society; that they publish openly, with powerful effect, the truths of the godless eternity, of the infinite existence of men and of every other natural mode of being; and that they establish their demonstrations upon the palpable proof of the necessary existence of Nature in the infinite sphere submitted to our observation as far as sense or thought admits: they publish triumphantly that pure natural philosophy which brings every species of substance, every surrounding object, and every district of the world in equal confirmation of its authenticity. It is the consolation of these that the monster—church power—is now almost fangless.

166. Let not the man of knowledge regard as shame the stigma cast upon him by a vile priesthood, but let him be stimulated thereby to exertion in the cause of awakening mankind to a sense of justice and Nature, and exposing the craziness of Christianity. The false notion of a god will no longer be received as a necessary principle in society. On that, as well as on every other subject, men will henceforth be free to express their sense and opinions.

167. The mind should search only for truth—science, reality: every thing ought to be considered as subordinate to truth.

168. The most sacred duty of one who pretends to inform men is to speak the truth.

169. Fine instincts tend invariably towards truth.

170. To discover truth, we are to turn our backs on the multitude.

171. We should be too serious to adopt anything as a matter of course, however prejudiced in its favour by education and habit.

172. Truth is ever termed falsehood when it counteracts the train of the passions.

173. The vulgarest minds are always most reluctant to confess their blunders.

174. Truly does it require all the force of reason to be convinced of the nature of the infinite and eternal universe; and truly does it need all the fortitude of manhood to encounter the horror expressed by the ignorant at the construed impiety of him who speaks the truth of the simple natural condition.

175. The uninstructed are too apt to lend a sort of secret faith to, and place an humble dependence on, the initiated in the mysteries of any imposing profession.

176. Nations enslaved by priestly governments, whenever a people rid themselves of any kind of ecclesiastical oppression and discard the observance of those factitious ordinances which constitute religion, revile such people by denouncing their government as "atheistical."

# BIBLE OF REASON.

## CHAPTER VI.

FREEDOM OF THE PRESS; THE CLERGY ITS OPPOSERS—INFRINGEMENT OF RIGHTS BY RELIGIOUS TESTS AND SUNDAY ORDINANCES—APPEAL TO THE PUBLIC ON THE URGENCY FOR RECLAIMING THEIR RIGHTS.

1. All prosecutions on the score of religion, or for non-observance of religious ordinances, are persecutions by the church; and the judges iniquitously lend themselves to be the instrument for effecting the ends of the clergy.

2. When the will of a certain portion of the community is sanctioned by courts of justice, so called, in an interference with the expression of a man's opinions, or to compel him to conform with religious usages, it matters not whether it be called an inquisition or a society for the punishment of blasphemy.

3. No restraints can be put upon reason and natural liberty of action, but what must be of dangerous consequences, by paving the way for persecution and oppression in points where the generality of mankind are most deeply interested and concerned.

4. To possess his liberty to do as he pleases, in all respects where others are not injured, without being controlled by the influence of superstition, would produce permanent happiness to man. Let us not be frightened out of our opinion, because priests condemn and render unpopular a line of conduct that might be injurious to *their* interests.

5. Despotic superstition, establishing itself now by force and now by an action insensible but sure, has darkened the human capacity to such a degree that the most palpable truths are unseen; and among others, that which shows the just measure of crime to consist in the actual injury done to society, and that nothing but priestcraft profits through the means of restraints laid upon human actions by the institution of religious days and religious formalities, the observance of which is a fraud upon our liberty, and yet enforced more strictly than an ordinary moral obligation.

6. The morals and understandings of mankind, and the manners of society, have been and still are most materially injured, and their liberties and interests abused, by circumstances which the outcry of priests and of folly would deem essential to the existence of society itself.

7. The species of despotism from which it seems the most difficult to be rid, is that fastened on us by the usages of superstition. It was possible to obtain release from the curse of royalty, but that of priestcraft still holds us closely in bonds. There really exists at this very time, in the United States of North America, as much superstition and priestly despotism, crippling human liberty, as there does in any of the South American States, and the liberal part of the public have just the same serious object here as there in contending against it in order to establish their natural rights. It seems that more than one revolution is required ere the stain of vassalage can be effaced. It is the priestly fashion of the day for constitutional principles to be construed democratic speculations, and the priestly policy is also to maintain the horrors of religion, in order to impose and inflict upon us, their slaves, all that church authority by which their craft is upheld. Were every violation of natural rights to meet, as a sure consequence, with private justice executed on the head of the instrument of oppression, in every case of infringement on innocent liberty, or outrage committed on persons who had done no actual harm, but only construed as such by those domineering in the name of religion, such, for instance, as offering for sale to any who might choose to buy on a Sunday; were personal retribution the proper consequence, no man would dare lend himself to be the minister of despotism, and there would no longer be fears felt about disregarding laws made to favour the priesthood. Another revolution may be necessary to free ourselves from professional prescriptions and impositions—Bible oaths, and the Sunday ordinances, which despotically infringe on natural liberty, and to free the bold and fearless genius of philosophy from the despotism of priests and the sectarian tyranny which it has now to sustain.

8. Upon what principle does a rationally tested morality doom us to inaction and prayer during fifty-two days out of three hundred and sixty-five? Upon none; it is the vicious principle of priestly interests and dominion which imposes the exaction in violation of natural liberty. The world is cheated into unquestioning submission to the arbitrary requisitions of those who profit by the despotic customs of priestcraft, and who assume for them the authority of law. All occupations of utility must be suspended, and the priest's shop alone be opened, where he can obtain fifty dollars each Sunday by the privileged trade of imposing upon men the fraudulent fabrications of knavery and superstition. Priests alone may make money on Sundays, and enforce their privilege of deluding, by their persecutions of those naturally and morally innocent. The honest dealings of a man in things natural, to assist in supplying the means of supporting himself and family, must draw down upon him the flagitious prosecution of some district attorney, subservient to, and incited by, the arrogant and rapacious ministers of religion, to rob and impoverish him by fines under the show of enforcing some atrocious law made to serve their ends; while, on the day sacred to religious profits, priests of abomi-

nable imposture grain wealth by duping the ignorant with absolute falsehoods, terrifying them into awe and slavery by means of their lying representations of a power or monster, able to do that which is not natural, to cause that water shall be wine, or any other positive impossibility! How long are these knaves of the black order to receive pay for preaching miracles or impracticabilities? How long are men to continue so ignorant, credulous, and superstitious, as to listen to their preposterous heavenly nonsense and deceit? And when shall a well-informed and noble-minded public rise in indignation to accomplish the destruction of that priestly power which has so constantly abused the world by committing the crimes of tyranny and forceful fraud against the natural rights to freedom and the sacred reason of humanity? The surest way to subjugate mankind to the purposes of despotic and religious villany, has been to gull them with everything untrue—with every unnatural pretence and delusion.

9. The principles of those who have discovered truth to exist in the eternity of Nature, and who deny the religious belief of the church to be truth, are violated, and their independence taken from them, by a compelled submission to priestly usages established with more than the despotism of regal power; they who are disposed to do whatever is morally good, and to comply with all provisions necessary for the strictest maintenance of simple human obligations, are tied down to yield a compulsory conformity with the factitious requirements of priests, which they know have no connexion with the actual condition of our nature, but relate only to a supernatural phantom created for the purposes of imposture and oppression.

10. Our officers discharge all the duties of civil and necessary administration; but the priests are our rulers, and dictate an unconstitutional rule to prevent our doing as we please on their bond day.

11. It is ever a proof that the falsehood of a proposition is felt by those who use coercion, not reasoning, to procure its admission.

12. Every institution which inculcates or favours an error, a prejudice, a superstition—which limits the dearest and noblest rights of citizenship to the narrow circle of those uniting in a certain creed of unnatural falsities—to those who lend themselves to the support of priests, who make out of their imaginary god a stalking horse for their own arrogance, assumed consequence, and avaricious exactions—supplies a certain part of the community with arms to commit outrage upon the rights of the rest.

13. Let infamy be the portion of that religion and that power which cannot sustain itself but by dooming the mind to slavery, and by turning the press, that great organ of truth, into an instrument of public delusion and debasement.

14. A man who holds opinions which he dares not utter is a slave, and had better be an idiot without opinions; better not to think, and. to fear to speak what we think.

15. Tacitus commenced his history of the reign of a liberal emperor by this energetic and rapturous expression of his sense of the enjoy-

ment of mental liberty—"Glorious are the times when men can think as they please, and speak what they think."

16. It is natural for persons to wish to promulgate what they think true, in opposition to that which they consider erroneous.

17. The virtuous man never publishes a sentiment which is not, to his own mind, perfectly justified.

18. All opinions which will not bear to be disputed are of little worth; and there is no disposition of mind so desirable as that fearlessness which leads men to seek after truth, without any regard to consequences, and that liberality which teaches them to acknowledge that they have been deceived. It should be our aim to rouse and nourish a healthy intrepidity of thought, both by our precept and example.

19. The man persecuted by religious power—the martyr to humanity, to freedom—the unshrinking adherent of despised and deserted truth, who, alone, unsupported, and reviled, still calmly and resolutely perseveres in vindicating the truth of the universe—is as superior to the warrior who triumphs in martial contest, as the science of universals, permanent and fixed, must be superior to the knowledge of particulars, fleeting and frail.

20. It is chiefly among nations where superstition, aided by authority, makes its heavy yoke be felt, and abuse of power prevails, that the number of free inquirers is considerable. Oppression infuses energy into the mind, and excites a strict investigation into the causes of evil. Calamity is a powerful goad, stimulating the mind to espouse the side of truth.

21. When malignant principles are called in to assist falsehood against truth, dogma against reason, and power against justice—without hesitation we should decide for the right. In this case, we should be perfectly disinterested; no prospects on earth, no fears of a despotic ruffianism, no love, no dread of a fancied omnipotent, nor any idea of a soul roasting devil, should dazzle our reason.

> "And I will war, at least in words (and—should
> My chance so happen—deeds), with all who war
> With thought; and of thought's foes, by far most rude,
> Tyrants and (priestly) sycophants have been and are."

22. Perfect freedom of opinion, entire regard for morals, and abstaining from individual personalities—these should be the only requirements from a writer.

23. Liberty of the press is a vain sound, unless every man has the power of publishing and maintaining any opinions he pleases on politics and religion—the two subjects of primary importance to mankind.

24. If one set of men are distinguished by the privilege of publishing whatever they please, while other men are not allowed to publish any thing but what these men of privilege may approve, it is evident that those opinions only will be allowed to be heard by the people, and will always be uttered in their hearing with praise, which

are calculated to lodge power in the hands of those who thus possess the monopoly of opinion, and to lay the rest of the community, bound in mental chains, at the feet of unlimited, unchallenged, insatiable rulers and tyrants. Such are the interests involved in a free press; and such is the instrument of human weal, against which it is the nature of priesthood to wage interminable war.

25. Every attempt to gain for the press an additional portion of freedom, has found in the clergy its most strenuous and furious opponents.

26. The art of printing was denounced by the priests as magic, and doubtless they foresaw that it was this magic that would destroy their own divine necromancy, which enabled them so well to lay the human intellect under enchantment.

27. False and fraudulent is that pretext for religious persecution which is wrapt up in the canting jargon, that "Christianity is part and parcel of the law."

28. The unconstitutional law of blasphemy sorely perplexes the lawyers. They would fain ground on it some show of reason, but the difficulties baffle their ingenuity, and they are compelled to content themselves with offering strings of words and phrases signifying nothing.

29. The shameful absurdities exhibited under the sanction of what is called "*common law*," demand the attention of all reflecting men. When institutions to which the people look for the administration of justice between man and man—for protection of innocence and chastisement of guilt—are perverted into arenas for the exercise of religious caprice, and are made to subserve the ends of bigotry, it is time that a new order of things should take place. If the citizens of a Republic, who assume the right and possess the ability to make laws for themselves, will suffer their rights, their interests, and their characters, to be sported away upon points of common law, a something that exists in no tangible shape—a nonentity whose qualities may be twisted to any purpose by legal contrivance, they no longer deserve the privileges nor the name of freemen. Whenever law becomes connected with religion, it is for the purpose of clerical oppression.

30. The following is an abstract of a letter from President Jefferson to Major Cartwright:—"I am glad to find in your book *(The English Constitution Produced and Illustrated)* a formal contradiction, at length, of the judiciary usurpation of legislative power; for such the judges have usurped in their repeated decisions, that *Christianity is a part of the common law.* In 1458, a question was made how far the ecclesiastical law was to be respected in a common law court, and an opinion was delivered that 'credence should be given to such laws as those holy church have in ancient writing,' to wit, their ancient written laws. In 1613, this opinion came to be misstated '*to such laws of the church as have warrant in Holy Scripture.*' In 1658, this false translation was erected into

a maxim of the common law. Hale expresses it in these words—'Christianity is parcel of the law of England.' By these echoings and re-echoings from one to another, it had become so established in 1723, that the court would not suffer it to be debated, whether to write against Christianity was punishable in the temporal court at common law.' Wood, therefore, ventured still to vary the phrase, and says, 'that all blasphemy and profaneness are offences by the common law;' then Blackstone repeats the words of Hale, that 'Christianity is part of the common law of England;' and finally, Mansfield, with a little qualification, says that 'the essential principles of *revealed* religion are parts of the common law;' thus ingulphing Bible, Testament, and all into the common law, without citing any authority; and thus we find this chain of decision hanging, link by link, one upon another, and all ultimately upon one and the same hook, and *that* a mistranslation of the words '*ancien Scripture*.' Here I might defy the best read lawyer to produce another scrap of authority for this *judiciary forgery*. What a conspiracy this between church and state!" This is the tricking practice that has been adopted, in imitation of English judicature, into American courts of law; and American citizens have been abused by its operation, yet they call themselves free.

31. The countries which adopted the Hebrew superstitions, and collectively called Christendom, are none other than hierarchies.

32. The United States of America have assumed the title of a republic, but the justness of this title is questionable so long as are retained in their institutions those hierarchical usages which have been adopted from the example of despotic England's church and state; as long as a portion of the public, and that portion which is the best-informed in science of the highest order, is excluded from the pale of their natural rights; while the knowledge of the fact that the universe is infinite and eternal—the palpable fact of time and space admitting not of a comprehender—a deity—is deemed horrible crime; while aristocratic folly, pride, and stupidity, with their pageant church, and arrogant, hypocritical, and pedantic priest, exercise a power to subject the rational man to the artificial brands of atheist and blasphemer, and courts of magistracy require a surreptitious test, or refuse justice to the party hesitating to submit his conscience vilely to the exaction; while men are liable to prosecutions, fines, and imprisonments, for not acknowledging the sway of priests by yielding strict observance to the ordinance of their yoking day—the term republic can scarcely be applied correctly to such a state of superstitious abuse of liberty. A perfect republic can only exist where justice and security are enjoyed by all, which is not the case in the United States while the spirit of religious oppression dares exalt itself—while the natural birthright of man, liberty of conscience, is not safe from sectarian persecution; and while the state lends its powerful sanction to forms and customs, which reason and opinion had long consigned to oblivion—the government thus checking the progress of illumination and liberty.

33. Then only can be enjoyed the consummation of freedom and right, when such provisions only shall be law as shall procure the full privileges of humanity to every citizen, and when all power derived from the vicious and domineering usages of priestly interests shall be abolished—vicious and immoral, because unjust and despotic, false and fraudulent.

34. The most imperious and unobserved instinct in the human temperament is imitation. The people of America are so habituated to European customs, laws, and policy, that, although they have established the most inestimable law of human privilege—the absolute liberty of the press—yet every bold effort of inquiry and reason is declaimed against as disorganization, confusion, and anarchy.

35. In Europe, aristocracy has reduced the poorer classes of the community to a state of ignorance, toil, and poverty, and sings a lullaby to its victims of patience, faith, and paradise.

36. In America, where every individual lives in the enjoyment of property, or obtains a full remuneration for his labour, if you whisper a doubt about religion being the artifice of aristocracy, and if you affirm that it cannot possibly be the criterion of morality, which demands the intelligible basis of policy, identifying individual and public good—religious bigots, credulous fanatics, sectarian zealots, incited by their jesuitical priests, take the alarm, and affect to apprehend that the people will be instigated by scepticism to attempt the destruction of each other.

37. Oh! America, beware of priests! An aristocratic attempt has been made to usurp a power with the view to perpetuating religious oppression.

38. In a land of perfect light and liberty, superstition would hide her head as ashamed, instead of assuming a title to reverence, and standing forth impudently to resent all questions raised against the validity of her dictates.

39. Established Christianity—the Christian religion the law—this is despotic superstition, and true liberty cannot be enjoyed under its sway.

40. To break the trammels of prescriptive delusion; not to be affected by the petulance of timid friends; to encounter the calumnies of the priests and the babbling of the vulgar—requires fortitude and an exemplary elevation of soul.

41. All the assumed interference of religious authority with individual liberty is only sustained by prescriptive custom. Were such a din of thumped metal to annoy the public ear on any other occasion than the god-bronzed impudence of assumed right to abuse our nerves with the intolerable nuisance on the score of religious ceremony, the bells would be broken to pieces in a moment. Nothing but the priestly ascendancy, usurped over public opinion, would place men in subjection to Sunday restraints, and condemn the boarders in a house to abstinence from all amusements, and endurance of a weary burden of time on the day wasted in obedience to the assumed authority of

pious aristocracy—and any infringement of which oppressive custom causes such a squeal of alarm from the boarding-house dame, lest the credit of her house should be lost. Is it becoming that the conduct of men should be subjected to such pitiful and tyrannizing influence? Are we a nation of priest-ridden slaves and fools, that our innocent liberty should be thus oppressed by a hideous power exercised by the arts of a few fulminating priests?

42. One might suppose that the object in keeping up Sunday idleness was really to encourage wickedness, that a sham plea might be used by the priests for the necessity of their ministry; since it is well known that more vice is committed by the idle on that day than on all the days of the week besides; and it may be truly termed the day of evil.

43. The great object is to maintain the sources of lucrative error and ignorance, and beguile us from a sense of Nature, by means of all this god trumpery: so only can be fastened upon us the exactions and requirements of priesthood. This god spell of superstition is forced upon us and affects our most natural rights. We are impudently dared to say, at the peril of deprivation of justiciary law, that absolute falsehood is not truth, or to speak irreverently of the most mock solemn absurdities. Usages established by despotism, and maintained by bigoted custom, bind us fast in religious shackles. On the priest's day we must not work, we must not play; our will is controlled by the absolute will of the priest. We must not journey, we must not buy, we must not sell; but we must be prosecuted for breach of the Sabbath if we choose to employ ourselves in useful exertion or keep open our stores; we must be slandered by priests, and our prospects in society injured, if we yield not ready attendance at the priest's edifice; and civil justice is denied to us unless we say we believe in unnatural dogmas. Are we really slaves, that we submit ourselves to this dreadful power of priest's law and superstition, and allow ourselves to be deprived of our natural right to be honest in acting upon the just convictions of our minds as regards the truth of everlasting Nature and humanity?

44. What force of priest's power shall continue to intimidate those injured members of the community who feel indignant at the outrage done to their natural rights, as citizens, by excluding them from the pale of civil justice, because they refuse to violate conscience and Nature by declaring their belief in the falsehoods pulpited forth by priests? Not for a moment should even threatened death crush the spirit of him who is resolutely and from principle bent on the vindication of truth and his civil rights.

45. The maintenance of religious tests in legal forms is incompatible with the rights of a great portion of the people. How much longer shall this abuse of jurisdiction continue to form a serious grievance in the community?

46. Not only is the truth of the Christian dogmas extensively doubted, but a respectable part of the public are well acquainted with

the demonstrations of their utter falsehood, and condemn the infamy of that priestly influence which would sustain the most contemptible absurdities of sacred supernaturals, in spite of the manifestations of the glorious, paramount, unquestionable realities of the unenvironed, eternal, godless universe of Nature.

47. Shall not those enlightened citizens who are aware of the eternally existing truth of Nature, be freed from the vile submission required from them towards usages which sprung from ignorance, superstition, slavery, and despotism? Shall vulgar and ignorant religion longer enforce practices that are actually a compulsory enforcement of acquiescence with religious opinion, to the detriment of natural liberty and evident truth?

48. The virtuous and the intelligent citizens of America, who are determined on being free, and making their country truly a republic, will never desist from resolute and indefatigable efforts to break in pieces this yoke of religious bondage—this bar to the enjoyment of their rights—this Bible oath, Sabbath ordinance, street chaining tyranny—which ought never for a moment to have been retained from among the rest of the shackles of feudal barbarism and divine right abrogated by our revolution, and the continuance of which is a shame to freedom.

49. The attempts to force a belief in a fictitious god, and the alliance of power in favour of that order of men whose office it is to perpetuate superstitious ignorance, and procure for themselves the affluence taken from the means of others, by maintaining the admission of creeds founded on the monstrous falsehoods of credulity in supernaturals, is disgraceful to the knowledge and character of a liberal and brave people.

50. We may as well pretend that we can change the order of Nature, as say that we can believe in a religion which cannot bear investigation; or which, when investigated, proves destitute of truth, irrational, unnatural, and inconsistent. The "safety in believing," recommended so meanly by many, if it mean implicitly to receive whatever opinion, authority, or custom dictate, is perfectly contemptible.

51. No authority, however great, can change error into truth: every cause ought to stand on its merits alone.

> "'Tis not the preacher's full curled wig,
> And head, and form, and look so big;
> 'Tis not the master's brandish'd rod,
> Terrific frown, or fiat nod;
> 'Tis not the magistrate in state,
> Can falsehood into truth translate;
> 'Tis not authoritative diction,
> Without clear proof, can give conviction."

52. Dugald Stewart writes, "The universality of an opinion among men who have received a similar education, does not afford any presumption in its favour." He adds, from Fontenelle, "that the number of those who believe in a system already established in

the world, does not, in the least, add to its credibility, but that the number of those who doubt it has a tendency to diminish it."

53. When visionary systems are promulgated with all the pomp of scholastic etiquette, under the authority of priest-law, and institutions for education are controulled by priests; when the factitious crimes of profanity and blasphemy are liable to punishment; when such artificial connexions are given to religious ceremonies as are calculated to bias on the side of a persuasion of their verity and importance; when the influence of fashionable ladies is put in requisition to support church and priest, and gentility is arrayed in favour of their pride and consequence—an intention is indicated to keep men in the dark, to subdue them, depress them, and make them accept phantoms for realities. When such things are formally set forth in a book called holy, as having been experienced in reality, and when reason on the merits of that book is vehemently deprecated, it is all done with design to delude—to make something unreal pass for reality.

54. A profane book, containing shameless indecencies, would be frowned down with disgust. It is the Bible! People remain confounded; they hesitate; they condemn the abominations, and dare not condemn the book which contains them. It requires time before the dare to make use of common sense; but, in the end, they detest what knaves and simpletons had taught them to adore.

55. Vile creatures of priests inquisitorially and with effrontery track the streets, and intrude themselves within the doors of private families, enrolling names, and importuning, as sturdy beggars, for the means to assist in maintaining the imposing and splendid establishments of Bible and Missionary societies.

56. Every exertion is made by the rich, the influential, the ambitious, the interested, the foolish, the vain, the fashionable, the hypocritical, the deceiver, and the dupe, to keep up the Bible mania, and the religious aristocracy.

57. The speech made by some religious aristocrat at a Bible society is circulated in the newspapers, that the public may be influenced by learning—as how some noted one had listened to sentiments which made it evident to his mind he was a lost and condemned sinner; [strong emotion;] as how he would have " to lie down in everlasting burnings;" as how he finds inscribed on every page of the divine book that " God is a consuming fire;" as how he knelt down and prayed in bitterness of spirit; as how he found peace for his distressed bosom by his eye resting on the reviving assurance that " God was in Christ reconciling the world unto himself and imputing their trespasses unto him;" [the speaker obliged to pause from emotion, while half the audience are in tears;] as how he desired to bear witness to the power of divine grace; [here the effect is beyond any thing that ever was witnessed.] This is the pitiably imbecile and maudlin cant of religious folly serving to keep going the Bible trickery.* Oh, men!

* See Lord Roden's speech, which the editor of the New York American was not ashamed to copy into his paper of May 5, 1828."

when will the light of Nature enlighten your minds? When will ye be honest enough to cease your attempts at delusion?

58. Religious powers or charters are applied for to the legislature, pious tracts are spawned everywhere, and even pious coach and boat companies conspire to ruin every liberal establishment of private enterprise.

59. Artful incentives are dispersed among the fanatical party by means of addresses issued in piety journals, urging them to commit outrage by appeals made to their passions, to know "why they *suffer*" the existence of books in opposition to their faith, and in the same sentence insinuating sanctifying stimulants to their ruffianism by prescribing invocations to their god for assistance and sanction. To use their own language, these addresses are circulated "with all the industry of the spirits of darkness." But we will not retort invectives. Jefferson wrote, "Fanaticism, it is true, is not sparing of her invectives against those who refuse blindly to follow her dictates in abandonment of their own reason. Yet why retort? It is better always to set a good example than to follow a bad one."

60. A grand system of proselytism has been arranged; rules are given for the modes of attack, upon the old and the young—"the hour of affliction, the moments of despair," are pointed out as fit occasions to grasp the victims sectarian zeal.

61. When pragmatical parsons do not even disguise their machinations against our rights and liberties; when they call for an alliance of sects, and avow their project of uniting their numbers, and by that means casting the votes for election of their Lord Supper eaters as *rulers* to carry into effect their ends of religious dominion, it is high time to expose and put out of countenance their pious impudence.

62. If jesuitical priests and their abettors think to crush truth by having recourse to violence, and suppression of liberty, the very existence of which seems to be inconsistent with a continuance of their credit, let them show themselves in their true colours, and commence the work of holy ruffianism and godly destruction as soon as they please. Life is of no worth where there is not freedom and justice.

63. The main division of society must now be into the informed and uninformed; the prejudiced and the liberal; those acquainted with the perpetuity of Nature and the stupid or pretended believers in supernaturals—the fanatical spiritualists; and, in a country so far freed from oppression, what man of truth shall fear the strife?

64. The question to decide is, Are we really to be a republic—actually a free people—free as Nature—free to reason—free to speak the truth? Is there to be a nation on the earth where the rights of humanity can truly be enjoyed—where a Socrates who exposed the tyrannical shackles imposed by the effect of the vulgarly established religious prejudices, would not be subjected to religious murder? Are Americans to be a free, intelligent, scientific, moral, and philosophic people? Or are we to be merely a Christian people—to continue

always under the bonds of the Christian superstition—a mere offset or sprig of old priest-ridden Christendom? Is the country always to continue a mere Christian hierarchy, made to answer the ends of a set of Christian priests? Is belief in future hell and damnation to be sustained as law? Is the abominable Christian test oath to be continued a *sine qua non* for obtaining civil justice—and are the conscientious, who vindicate the truth of everlasting Nature, to be none but outlaws? Are those who choose to occupy themselves in business on the priest's sabbath to be persecuted?

65. Well adapted publications will, with certainty, effect such a dissemination of knowledge as to dispose by far the greater number to range themselves on the side of justice and liberty, and redeem themselves and their country from a dishonourable and degrading state of superstitious barbarism.

66. Let pride, fashion, and folly, with their show church, and wealth sustained religious aristocracy, their gentleman priest, their foppish worship, no longer suppose that sense, wisdom, and virtue, are their acknowledged attributes; let them not think that their fopperies and puerilities are longer to give law to public opinion; let them rather be aware that an enlightened public regards them as that residue of adherents to obsolete notions, whose ignorance, conceit, prejudice, and illiberal pride, prevents them from keeping pace with others in the acquirements of knowledge and virtue; and let them view themselves as convicted of adherence to formal, pedantic, and exploded systems of deception and fraudulently assumed consequence.

67. Let them expect the just consequences of persisting in foolishness, and bear the scourge of scorn and ridicule which will be inflicted on them as long as Christianity is construed to be "part and parcel of the law,"* and while judicial forms retain the oath—that odious

* CIVIL RIGHTS OF THE HETERODOX IN RELIGION.

It is with unfeigned pleasure that we give the following act of the General Assembly of Rhode Island, relative to freedom of opinion in matters of religion, which is said to have emanated from a late decision of Judge Story, in Providence, R. I.; by which a witness, on account of his disbelief in some religious dogma, was declared incompetent to give evidence in a court of justice:—

"An Act declaratory of the Laws of this State, relating to the Freedom of Opinion in Matters of Religion.

"Be it enacted by the General Assembly, and by authority thereof it is enacted, that, by the laws of this State, all men are free to profess, and by argument to maintain, their opinions in matters of religion, and that the same do not in any wise diminish, enlarge, or affect their civil rights or capacities; and that no man's opinions in matters of religion, his belief or disbelief, can be legally inquired into, or be made a subject of investigation, with a view to his qualifications to hold office, or give testimony, by any man or men acting judicially or legislatively."

It is, indeed, high time that this example should be followed by the other States of the Union. It is utter absurdity that a man, honest and virtuous, should be debarred from giving evidence, and deprived of his rights, because he does not profess to believe what he cannot comprehend; while the wretch who pretends to believe in a future state of damnation, fire, and brimstone, is privileged to exercise it without question.

In the State of New York, if a man openly avows his disbelief in certain dogmas

test of belief in future heavens and hells, which violates the privileges and principles of sensible and honest men.

68. When it is considered how few is the number of those who are rich enough to make them the objects of priestly sycophancy, and who are associated with religious importance, and would stickle for the maintenance of forms which gratify their ambition and secure to themselves consequence, but are totally unsuited to the present state of opinion among our citizens—compared with the numbers of those from whom the priest can get nothing, and, consequently, care but little about, and they care nothing about him, except to despise him, and think as little of King Melchesedeck as they do of Doctor Sacheverel—who shall doubt the result of a contest for obtaining the entire riddance of those besotted practices which deprived men of their rights, and for bringing about such a revolution in legal forms as to render them entirely consistent with liberty—when the bigot who would attempt to persist in the violation of rights, shall be hurled from the bench. This cursed religious despotism still existing in our Republic must be overthrown.

69. Were the rich to devote one quarter of what it costs them for religious edifices—monuments of superstition—and priests' stipends, in institutions for instruction and utility, they would be as beneficial

of certain Christian sects, the court is bound, according to "common law, to reject his evidence. This is justice struggling with the fanaticism of our fathers, which ought to have died with them, and the perpetuation of which, in these days of freedom, is a shameful outrage on our civil rights, and a sad drawback on the mental privileges to which our political institutions entitle us.

CORRESPONDENT.

The testimony of a man was lately rejected by the Superior Court of Connecticut, [Judge Dagget,] BECAUSE HE WAS AN ATHEIST.

And who is an atheist, that he should be outlawed and a mark set upon him? Has he not the same civil rights as others? Are they not as sacred? Can any kind of opinions disfranchise a man from those inestimable privileges, when it requires an overt act to constitute treason? Has any authority in the United States a constitutional power to take from any individual such inestimable rights on account of opinion, be that opinion what it may? It is an incontrovertible truth, that civil and religious liberty can never long exist where moral conduct is not the standard of accountability between man and man. What has belief to do in a course of law? Had the evidence offered his belief or disbelief on any other subject, they would soon have told him "we want to know the facts, sir; we are not a tribunal to judge of belief or of opinions—they belong to yourself."

DELAWARE PATRIOT.

It is strange that in the nineteenth century, and in the American Republic, such a question as this should still be agitated. A man professes himself an atheist. Well: does this profession gain him popularity? Does it procure him office or emolument? Does it increase his reputation among his friends, or secure him from the attacks of his enemies? Will it ensure him an easy life? Is it likely to put him in the way of amassing the good things of this life? It is notorious that the very reverse of this is true. He sacrifices to a principle, and abandons numerous advantages, to exercise his privilege of speaking what he believes to be true. And this is the man whose testimony shall not be received in evidence! He has boldly spoken the truth in the face of popular prejudice—has sacrificed his own interest rather than utter a falsehood—and he shall be deemed unworthy of credence! By the spirit of consistency, this is too much! Story or Dagget, or any corrupt Christian bigot, improperly acting in the office of judge, may say that the evidence of an atheist cannot be received—but if the lawyer cannot receive it, the honest man will. NEW HARMONY GAZETTE.

to mankind as they now are otherwise; and the satisfaction they would procure for their own minds would be pure and rational.

70. Who, with a god-bound, superstitious spell upon his intellects, will ever benefit mankind by the enterprising use of his talents in the studies of Nature and science?

71. Since there is now a fast increasing class in society, who are well informed, and know that which is true, it is encouraging to hope that their benevolent efforts will retrieve the country from the evils of religious imposture and usurpation.

72. The time has arrived, when man, bursting apart the shackles which bound his intellect and paralysed his reason—submitting no longer to the influence of unnatural opinions imposed on him by dogmatising arrogance—fearlessly and industriously searches the causes which kept him under constraint and incapacitated him for being happy. He finds that he has been led astray into the captivity and dominion of delusion and imagination, and he hastens back to the path of Nature, reality, and universal premises—he forsakes the idea of supernaturals, and, for motives, reduces his measure of human conduct to the practice of actual honesty and benevolence in the simple relations between man and man.

73. Priests and their adherents, in this Republic, where they cannot exercise a power to crush by direct persecution, and now that they find public opinion slack in abetting their assumption of dictatorial ascendancy, have betaken themselves to craft and calumny, and are calculating that their ends will best be answered by affecting so much contempt for those who advance arguments to gainsay and expose the falsehood of their dogmas, as to excuse them from the necessity of acknowledging that they notice, or are affected by, the bold attacks of good sense, denounced by them *infidelity*, and under which their spirits are really writhing; and clerical coxcombs ruling the fashion, they indulge their last hope that they may be able to create and keep alive the same affectation of contempt in others, so as to make it appear disreputable for a man not to be in their train, and not to be seen ranged in his pew, concurring, with the rest, to prop up their pageant of aristocratic piety and pride from falling. The only way to counteract their craft is, by reiterated lashings and exposures of their pride, their arts, their nonsense, and their worse than uselessness, to bring general contempt and ridicule upon their superstition, and thus cast upon them justly the shame they are unjustly and wickedly meditating to heap upon us. Priests, look to your tottering cajoleries. Arrayed in folly's imposing band and cassock, how shall ye long flaunt through the streets, spreading wide your phylacteries, and not be the objects of public derision and hootings? Your impudent and wily art in placing other men beneath you, by pretending to know something which they do not, will no longer serve your purpose. It is enough to know that which is simply natural, and that the primary properties of matter are infinity and eternity.

74. Enough has been said against Christianity; but, though confuted, confounded, scorned, and cursed; though proved to be a vile fabrication, scouted by sense and reason; though void of the smallest degree of Nature and rationality; though accounted an absurd superstition and known to be the spawn of fraud and ignorance, begotten on ancient credulity, and disseminated, for knavish purposes, among stupid, credulous, and enslaved people—yet, for all this, fraudulent priests, nurtured from their youth in clerical craft, and foolish fanatics of the present day, preach up the riduculous tale to the vulgar and unthinking, who swallow and gorge their coarse religious conceit with all the absurd and disgusting nonsense which the hypocritical teachers of the wretched, lying doctrine can add to it. The deceit and hypocrisy of the various priests of the numberless sects stand manifest in all their proceedings. They decry all who presume to question their creeds. With them it is a maxim never to read any thing which is written against them, and to warn their party against perusing the works of an opposing author. Some of the writings of the gravest of these determined, obstinate Christians, are truly laughable; but when they gravely vouch falsehoods for facts, and thereby establish a foundation for future frauds, it behoves us to stop them in the act, to detect their iniquity, and expose their shame on the spot. Such, however, is their sanctified impudence, their hardened depravity, that they blush not, and set sense, reason, and argument at defiance. The solemn, drowsy, unmeaning harangues of hypocrites, who preach up what they do not believe, deserve no reply, were it not for the pernicious prejudices they instil. While these continue to scandalize society, there should not be wanting those who will expose their infamy. The union of the sour, sanctimonious presbyterian, with the arrogant and aristocratic episcopalian, may again light the burning pile. What has been, may be; and it is only the power, not the will, which is wanting to commence a grand jubilee of godly slaughter and bloody destruction.

75. Religion would be beneath notice, were it not made the great handle for vicious purposes, and an engine for extortion and tyranny. While so many dupes believe the tale to be true, or are so ignorant as to say they believe in the absurd fable, while thousands of priests uphold the glaring lie, and are paid or exact millions annually for maintaining falsity to be truth—surely the greatest duty of knowledge and philanthropy is to use means for rescuing society from such a state of abasement and subserviency.

76. The priest well knows that when he is either engaged in the mockery of giving, or conferring, the Holy Ghost, by laying on of hands, or administering the sacramental god to be bitten by human teeth, or preaching up a non-existing god—he is alike dealing in jugglery and mendacity. He knows well that the idea of universal Nature being limited—that mind can comprehend infinity or commence eternity—is as absurd as to say that one is three, and three are one, or any other moral impossibility. Such is the sanctified and

artful depravity of the Christian parson, that, not being able by reason to resist truth, he resorts to any cover; and, disguising his hypocrisy in aped airs of sincerity, he thinks to affect and prejudice his hearers by feigning to weep in his pulpit prayer; and in allusion to those who so unprofitably for his interests deny the veracity of his unnatural religion, he, in whimpering and passionate tone and gesticulation, adopts the words of the pious romance, " Father, forgive them, for they know not what they do," and this, too, at the time he would, if he saw the possibility, excite his hearers to perpetrate their destruction by flames or sword. No prank so piously sly, but the priest will try it, for the sake of his fraudulently gotten pelf. In the same degree that philosophy advances, does the priesthood redouble its efforts to establish the reign of prejudices.

77. The false fabric of religious wickedness in high places is demolished; the mere breath of reason has been found powerful enough to shake down from its baseless pedestal the phantom god figured on high to impose on the imagination: the portals of heaven and the caverns of hell have been reduced to empty nothing by the beaming rays of science. A litttle longer, and the priesthood will have no influence over any portion of the population, except the most ignorant, and those hypocrites who adhere to priestcraft as they do to masonry, to obtain election into office or to gain a livelihood, or assume aristocratic and religious importance. No one but these will pretend to believe that a power infinitely wise and good, and who does all things by his might, should, knowing what he was about, make a devil to counteract his own operations, and create human beings to disobey his express wishes and commands. None but irrational beings could be brought to say they believe in such palpable contradictions and absurdities. Priestcraft is an incubus, pressing the population of all countries down to the lowest point of mental degradation; it perpetuates ignorance and poverty, vice and misery, by destroying the reason of man.

78. Let mercenary priests, religious aristocrats, and pious dupes, skulk their senseless nonsense, and practise their superstitious formalities within the doors of their own pageant temples—if the drivelling folly is longer to exist; but, in reason and humanity's name, let not their Christian impostures longer operate to affect the liberties of a well-informed and civilized public who are freed from superstition, stealing upon them an admission and importance for their creeds through the making them an article in the public administration of the laws! Let a simple affirmation of the truth be required in our courts, and the full punishment as for perjury be the consequence of its breach—but let not a man be required to poke up his hand and swear his belief in the cursed dogma of the horrid fires of the Christian hell, when he well knows that all that is real in his relations and duties, springs from his actual humanity. Let it be at man's own option how he uses his natural right to occupy himself on the first day as on every other, to work or to abstain as he shall think proper.

Let not our sense of freedom be violated by finding ourselves debarred from our rights to pass the highways, merely that a usurped power of oppression should be exercised, and an aristocratic consequence be arrogated for their prominent edifices of superstitious pomp. It will be found to be too serious a crime against human liberty to exercise longer this power of prosecuting for a matter of no guilt, but merely to uphold the usages of superstition and answer the ends of aristocracy A man ought to have it in his power to use his faculties, manage his resources, and provide for his wants, with unrestrained liberty. The general interests of the community, far from requiring the restriction of its exercise, precludes, on the contrary, any interference with this liberty; and, in this branch of civil administration, the obligation to assure to every one the rights which he possesses by Nature is, at the same time, the only policy that can be of utility, the only office of social power, and the only influence the general will can legitimately exercise over individuals.

79. The orders or modes of natural affinities which compose existence are universal, infinite, and eternal. The term god is a solecism —the phantom of the imagination. The altars of superstition are but heaps of rubbish on which the mind has been prone to grovel and debase itself. Religion is a pure delusion; its hopes illusory; its fears vain; its dogmas absurd; its institutions vicious. Church power and church pride are arrayed against liberty; theological creeds are impediments in the way of truth and the progress of science; a lazy, jesuitical priesthood is an onerous and mischievous charge—its persecutions an abomination against humanity; the possession taken of the mind by religious fancies is the grand perversion of all natural sentiment.

80. The great incontrovertible fact, fatal to the dogma of a god's existence, is the infinity—the boundless and thought-eluding expanse of universal Nature. Every idea of a comprehender, creator, or providential superintendant is extinguished in the understanding that is sensible of this unimpeachable truth; and it will clearly be perceived that whatever bungling together of senseless expressions and false notions to confound the unwary and uninformed, and so sustain the belief in religious or unnatural dogmas, nothing of the kind can be advanced that shall not, when tested by the great principle or foundation of all truth—the eternal Nature—be found to consist of mere sophistry and falsehood.

81. Not an argument of the least force can the priest maintain against the evidence of the palpable truth of the eternal universe. Stupidity alone can be blind to the important fact of the necessary and infinite existence, and ignorance alone be liable to illusion from the fallacious syllogisms of theology. There needs not the least hesitation of asserting most roundly the irrefragable truth of the infinity, the eternity, the necessity of Nature's course.

82. Let every honest man espouse with entire confidence, with the fullest assurance of certainty, the natural and simple view of the ma-

terial world with which he is conscious of being identified only during the exercise of his animal functions; and let him conform to and reconcile all his ideas with this intelligent and correct understanding of the science of his being.

83. The charge of absurdity in the proposition of an infinite succession of finite causes and effects, on a very little examination, will be found to be false. Whatever difficulty we may find in conceiving of the particular modes of a necessary existence, which always was, and will, and cannot but be; always continuing, but which never had a beginning and never will have an end—as all the difficulty of such conceptions evidently arises from the absurdity of attempting to comprehend that which in its nature cannot come within comprehension, and as our reason forces us to grant the eternity, reality, and necessity of space and duration—it would be contradicting the most irresistible conviction of our reason to dispute these; and, indeed, it is out of our power to dispute them.

84. Infinity admits not the application of those terms which are in use relative to any dimension or continuity to which the comprehension of intellect extends. Locke forgot his own excellent definition of time and place, that "they are only ideas of determinate distances from certain known points, fixed in distinguishable, sensible things, and supposed to keep the same distance one from another"—only marks set up for our use to help us to arrange things in our understanding by showing their relative situations: this he forgot, and having granted that duration and expansion have parts, he applies his minutes and his inches to the admeasurement of eternity and infinite space. No multiple of what is finite can ever produce infinity: it is a perfect contradiction; the utmost extent of our calculations would only produce a determined quantity, and a determinate quantity, however vast, cannot possibly bear relation to infinity. Also, our only perception of duration can be from the succession of our own ideas. Locke's faith was inconsistent with his reasoning; and while he could not name the name of god without making his bow, his natural perceptions were so just as to lead him into reasonings that show we have nothing to do with such a nonentity.

85. If enthusiasm and authority combine to produce and perpetuate fanatical prejudices, we may congratulate ourselves that enthusiasm will not be less effectual in promoting the cause of truth and freedom. It is the passion of truth and fidelity to Nature that will always inspire a noble spirit of independence and indignation against wrong, and against the power which establishes error by compulsion; free minds will be too manly, and too just in principle, to consult about their ease and comfort, or even their lives, when it is their duty to revolt against oppression. Nature's perpetuity is the simple truth. Every supernatural fiction, from the fabled god almighty of heaven to the infernal imp of hell, is contemptible and odious error, delusion, and superstitious folly, the established belief in which is the extreme of wickedness and tyranny.

86. The rights of man to act independently of all authority, except that of laws which serve to insure security and restrain injuries, are imprescriptible. It is not because the lawyer says so, in courts that assume divine powers, or would exercise a power to enforce laws pretended to have originated from divine authority, that the voice of the majority has the force to compel the minority to conform with commands merely religious, not moral; and it is a monstrous oppression, that those who yield themselves up to the superstitious enactments of Moses, or any other divine impostor or tyrant, should subject to their will the well-informed and innocent individual who cannot reverence the prejudices that prevail for usages that are not consonant with natural liberty.

## CHAPTER VII.

METAPHYSICS—MAN THE CREATURE OF CIRCUMSTANCES; HIS MORAL IDEAS DETERMINED BY THEIR INFLUENCE—NATURE IS NECESSITY —IMPORTANCE OF EDUCATION—VIRTUE AND VICE.

1. The business of philosophy is observation; and the results o that observation constitute all her knowledge. She receives nothing as truth until she has tested it by experience; she advances no opinions unsupported by the testimony of facts; she acknowledges no virtue, but that involved in beneficial actions—no vice, but that involved in actions hurtful to ourselves or to others.

2. The only method is, instead of leaving superstition in quiet possession of her retreat, to inquire seriously into the nature of the human understanding, and make an exact analysis of its powers and capacity We must submit to this fatigue in order to be at ease ever after, and we must cultivate true metaphysics with some care, in order to destroy the false and adulterate.

3. Accurate and just reasoning is the only catholic remedy fitted for all persons and all dispositions, and is alone able to subvert that abstruse metaphysical jargon, which, being mixed up with popular superstition, renders it impenetrable to common reason, and gives it the air of science and judgment.

4. Here lies the justest objection against a considerable part of metaphysics, that they are not properly a science, but arise either from the fruitless efforts of human vanity, which would penetrate into fancies out of Nature and utterly inaccessible to the understanding, or from the craft of popular superstitions, which, being unable to defend themselves on fair ground, raise their entangling brambles to cover and protect their weakness.

5. True metaphysics are reason in accordance and consistency with Nature or truth; they are pure moral science—correct moral and practical calculation.

6. Metaphysicians, confounding the doubtful propositions of moral truth with the absolute propositions of science, have invaded the province of good sense, and made a chaos of the moral world.

7. True metaphysics, or the theory of logic, is nothing more than the science of the formation of ideas, their expression, their combina-

tion, and their deductions or inferences; in other words, they are the study of ourselves and of our means of intelligence. Pedagogues supposed that, as metaphysicians, they must explain the origin of the world, the nature of a first cause, the essences of matter and of spirit, and any thing else than that which is natural and can be understood; they also thought that, as logicians, they had but to study how to become adroit in disarming those whom they could not convince. Still dissatisfied, and with reason, that their art left them in embarrassment, but was insufficient to inform or persuade those who doubted, the Christian religion maintained its decisions, and introduced its use into all philosophical discussions; the empire of force thus really became instated in the proper province of persuasion. They were subtle and wary, because they could not be luminous. They were violent and tyrannical, because they were not themselves confident in the honesty of their means of defence. Though the universal submission to the decrees of metaphysicians, since the commencement of the era of Christian barbarism, has prevailed even to stupidity, they have never known assurance. Whenever their opinions have been questioned, they have done what blockheads always do when they have said what is unintelligible, and an explanation is demanded. They confusedly feel that you have not comprehended them, nor themselves neither; they affect to be persuaded that you have not listened to them with sufficient attention; they repeat impatiently the same thing in like or equivalent terms, furiously affirming its clearness, and imprecating against those who are not convinced. Thus the cries of the schools have resounded and people's intellects have been stunned.

8. Every system of metaphysics has been a monstrous romance engendered by the eagerness to dogmatize, by which the mind has been bewildered in viewing phantoms for realities—in adopting things supposed for things proved.

9. Reason and sense will never bewilder themselves in incomprehensible metaphysics, in which numberless theses commence and terminate in absolute conjecture; in which the terms used being without analogy to determine their sense, each one determines them arbitrarily in his own way, if, indeed, the trouble is taken to determine them at all.

10. They who aim at finding words out of relation with things, by which to express the subtilty of their ideas, may be said to abhor the contact of substantial and tangible Nature. Instead of admitting mind to be nothing without Nature, they represent the soul as a something out of Nature; and, endeavouring always to escape from reality, they labour to seize the shadow they fancy to be an ethereal being, but which is nothing more than our fleeting thoughts.

11. If theorists were to confine themselves to Nature, and divest their minds of all the prejudices of the nursery, the school, and the church, we should hear no more of the *soul*—of a thinking spiritual being—thought without material organization. Unshackled by the

dogmas and terms of priestcraft, man would confine himself to the truths perceptible in the course of natural perpetuity.

12. The time for the fall of religious despotism, we trust, is coming. It has long enough warred against the freedom of the mind, and stifled the voice of truth. It has long enough violated the natural rights of man by persecuting him for innocent actions, and elevated its triumph upon social degradation. The true conspiracy before which tyranny is to fall, is that of virtuous, elevated minds, which shall consecrate themselves to the work of awakening in men a consciousness of the rights, powers, and immunities of humanity; which shall oppose to force, the heroism of intellect and conscience, the spirit of self-sacrifice, and enthusiasm for true liberty.

13. It is truly strange that men should have hitherto thought almost any species of knowledge preferable to that which teaches us what manner of beings we are; while, in truth, this knowledge of ourselves is the one thing needful for happiness, and the one thing essential to any permanent improvement in the condition of man.

14. A decided negative may be given to the existence of an innate principle of knowledge, or discrimination between right and wrong, beyond the capability of being educated in that discrimination.

15. Man is so constituted, that, by the adoption of certain measures in his infancy, and by steadily pursuing them through the early period of his life and till manhood, he may be taught to think and act in any manner that is not beyond the acquirement of his faculties: whatever he may have been thus taught to think and to do, he may be effectually made to believe is right and best for himself and mankind. He may be also taught, however few may act and think as he does, that all those who differ from him are wrong, and even ought to be punished with death if they will not think and act like he does. In short, he may be rendered insane and depraved upon every subject which is not founded in, and which does not remain in never varying consistency with the facts that surround mankind. It is owing to this peculiarity in the constitution of man, that, when he is born, he may be taught any of the various dogmas which are known, and be rendered wholly unfit to associate with his fellow-men who have been trained in any of the other dogmas.

16 When we shall see things as they really are, we shall know that our fellow-men have undergone the same kind of process from infancy which we have experienced; that they have been as effectually taught to regard their sentiments and actions right, and ours wrong, as we have been taught to imagine ours right, and theirs wrong; when, perhaps, the only difference is, that we were born in one country and they in another.

17. There are people, to be sure, who cannot imagine any thing possible or endurable which is not the actual practice of the time and place and society in which they happen to be born; and who cry out against that as a dangerous and impracticable theory which is the actual practice, and has been so from time immemorial, of some other

place, perhaps not twenty miles distant, the inhabitants of which are equally convinced of the impossibility or dreadful consequences of every other practice but their own. It is an error inherent to the narrowness of uninformed minds, to make their own habits the standards of excellence, the supreme points of virtue to others.

18. There is no association of ideas and sentiments so barbarous and inconsistent with Nature that it may not be established in the human mind by enthusiasm and authority, with all the firmness of intuitive truth, or perceptions received directly by means of the senses.

19. That property of the mental faculties which renders it difficult to eradicate our early instruction, however beneficial it might prove were correct ideas alone inculcated, serves now but to give permanency to error, and to blind our judgment. Had it not been the case that any impressions, however ridiculous and absurd, and however contrary to fact, may be given in infancy, so as to be tenaciously retained through life, men could not have passed through previous ages without discovering the gross errors in which they have been trained.

20. The infant comes into being unknown to himself, and is afterwards modified by the localities of his birth, acting upon the individual constitution, which differs more or less in all, and he uniformly becomes what these make him. The rank of life, the character of the parents, the qualifications of his instructors, and the habits, tempers, and dispositions of those who surround the individual from childhood, are circumstances beyond his control, yet these determine his language, his habits, his disposition, his propensities, feelings, and sentiments—his religion and his conduct.

21. A man's opinions are generally formed by education, and changed or maintained by circumstances over which he has little or no control.

22. Mankind are the same throughout, and only modified by situation, society, and education.

23. Society is an assemblage of sensible beings, susceptible of reason, who seek pleasure and shun pain. Nothing more is necessary to engage their concurrence in the general welfare.

24. Judgment pre-supposes sensibility; and judgment itself is the fruit of comparison or experience.

25. Moral character, principles, or character in general, are formed by the unconscious adoption of the maxims and practices which prevail among those around us, and the insensible assimilation of manners and sentiments that results from this contagion.

26. The true measure of morality, to which every man is primarily and passively trained, is that of the age and country in which he lives—the class and circle of society to which he belongs.

27. The principles of morality, which are acquired by imitation and habit, are as much a part of the general system of the moral world, as those propensities and temptations to vice which seduce or impel; and no motive can operate upon man which is not the result

of natural causes; therefore, we are just as safe from the dangers of vice under the belief of necessity as if every man believed himself a free agent.

28. An analogous course of events, or chain of causes and effects, takes place in morals as in physics: our sensations, thoughts, and emotions are simply effects following causes—a series of consecutive phenomena mutually producing and produced.

29. The moral man is only the physical man, considered in a certain point of view; his visible actions, and invisible sensations, are equally the natural effects and consequences of his condition. Nature is all necessity.

30. The necessity that governs the physical, governs also the moral world, where every thing is subject also to the same natural process.

31. Necessity is the infallible and constant tie of causes to their effects; and this universal necessity is only a consequence of the nature of things, in virtue of which, the infinite existence is affected by the flow of time—the inevitable action.

32. Nothing is the work of chance—nothing is the consequence of free will; the privilege of free acting belongs to no being; we are tied down by the fetters of duty; our path is limited by the regulations of honour; our most indifferent actions are but meshes of the web of circumstances by which we are all surrounded.

33. We seem to have the power of choosing, because, when two things are proposed to us, we must take the one or the other; and though at one period of time, they seemed indifferent, and even after our choice, we think uselessly that we had the power to choose the reverse; but this is fallacious; for we acted from the motive which was strongest at the time, and that motive was only the result of impressions arising as much from the mechanism of the mind, as seeing does from that of the eye. These motives impelled us to act, as much as the heavier weight inclined the balance; so that we might just as well say, "we might have acted differently if we had acted differently;" that is, if the lighter weight had been the heavier, it would have turned the balance.

34. We direct not the current of events which hurry us forward, and render our utmost efforts unavailing.

35. Every one experiences, that times occur, when, far from being able to control external circumstances, man is unable to rule even the wayward realm of his own thoughts.

36. If man fancies himself the free agent he is not; if man regards many of his actions as wholly spontaneous (or unmotived) which are the last inevitable effects of a long series of prior hidden causes; if man overlooks the vast machinery working in the progress of time, by which, independent of his will, all we behold, unto that very will, is produced—it is precisely because his intellectual organization is often compelled to volition and its consequences, by agencies so much more complex and minute, and distant, and yet connected, that, from that very circumstance, it is often impossible to trace them to any

particular anterior source, and to recognise them in any particular later effect: man only thinks himself more peculiarly gifted with liberty than other animals, because he is subject to a greater number of more subtle and uncontrollable influences, physical and moral.

37. Men do nothing spontaneously, but what they prefer; their virtues, their vices, and their decisions, are neither more nor less than preferences.

38. Notwithstanding the doctrine of human liberty, men have universally founded their systems upon necessity alone. If motives were thought incapable of influencing the will, why make use of morality and education? We establish institutions to influence the will; a clear proof of our conviction that they must act upon it. These institutions are necessity demonstrated to man.

39. Choice by no means proves liberty; since hesitation only finishes when the will is determined by sufficient motives; and man cannot hinder motives from acting upon his will; the motive which determines the will is always the most powerful.

40. A little reflection will suffice to convince us, that man is necessitated in all his actions; his ideas, opinions, and notions, true or false, are necessary fruits of his education; his passions and desires are necessary consequences of his natural temperament, and of the ideas with which he has been inspired. During his whole life, his volitions and actions are determined by his connexions, habits, business, pleasures, conversations, and the thoughts that are involuntarily presented to his mind; he can desire and will only what he judges advantageous or pleasing to himself; he is necessitated to choose what he judges most useful and agreeable.

41. When we trace the true principles of our actions, we find that they are always necessary consequences of our volitions and desires, which are never in our power.

42. If the wicked act necessarily according to the impulses of their evil nature, society, in punishing them, acts necessarily by the desire of safety and preservation.

43. The errors of men are a necessary consequence of their ignorance; their ignorance, prejudice, and credulity, are necessary consequences of their neglected education, inexperience, negligence, and want of reflection. Truth, experience, reflection, and reason, are remedies calculated to cure ignorance, fanaticism, and follies. The interest of some men, and the folly of others, necessarily oppose the admission of truth.

44. We are so cradled in, and imbued with erroneous prejudices in our infancy and youth, that it is hardly possible but that truth should give way to falsehood; and this is the main source of the disorder of our minds, and which produces that of our moral conduct. The human race have been almost entirely kept under the empire of ignorance and error, and have been deprived of the means of repairing, by instruction, the baneful effects suffered from the condition in which they have been plunged for others' profit.

45. Almost all the misfortunes, which oppress man in a moral

sense, arise from errors of judgment; crimes, vices, bad conduct, spring from false judgment: how important then is it to think justly, that is, to establish only those relations which really exist.

46. Vice is always making false calculations.

47. Conscience is the effect of knowledge, received from exterior impressions made on us through the medium of our senses. According as our moral attainments may be true or false, limited or extensive, in the very same proportion is our conscience correct or incorrect, contracted or expanded. Men are invariably virtuous in proportion as they have clear perceptions of things.

48. Some few men of bold and vigorous understanding, may found their morality on reflection, and regulate their conduct by principles which they have thoroughly weighed and digested into a system; but the greater number never give themselves any trouble about the matter, and are guided in their notions and actions by that practical standard of the general opinions and examples of their equals, and their own experience of consequences. Men, in point of fact, always follow their inclinations, and yield to their passions, as far as it is safe to do so; the only check being their precaution against the ultimate pains of indulgence, which this standard supplies.

49. If it is desired to give good habits to children, then those circumstances which experience has proved to generate bad ones will be withdrawn, and other circumstances be introduced, which are known to create good habits. Necessity demonstrates education—instruction—to be a primary consideration.

50. Education, above all, gives the mind habits useful to the individual and to society. Men have no need of celestial rewards or infernal punishments.

51. Cause man to view this state as alone capable of rendering him happy; bound his hopes to this life, instead of misleading him with tales of a futurity; caution him against being infected with the bigotry which surrounds him; show him what effect his actions have towards his neighbours; make him active, benevolent, useful; teach him to value the affection of his contemporaries, and let him know the consequences of their hatred; instruct him that nothing can be either beautiful or estimable, which has not for its basis the solid foundations of Nature and truth.

52. How can it be possible that virtue should grow out of belief in precepts mixed up of good, bad, contradictory, absurd, and indecent? What can be more favourable to the growth of vice, than to represent as the chosen of their deity, men whose conduct has been fraught with deceit, rapine, cruelty, debauchery, and murder? What is to restrain the evil propensities of the believer whose notions of his deity lead him to infer that an assent to certain mysterious dogmas can ensure his salvation, whatever scourge he may have been to society; that by repentance the vilest sinner may be saved at the last hour; so that the most infamous scoundrel may, without a single useful deed secure an eternity of happiness?

53. Every thing that tends to unfetter the mind, to enlarge the understanding, to give scope to liberty and loosen the chains of priest-craft, should find its way to the understandings of men, and more particularly to those of the rising generation.

54. What can have so fatal a tendency to corrupt the morals and understandings of mankind, as tenets demanding that sacred attention to frivolous observances—a consideration due alone to useful and noble actions? Is it possible, under such wretched circumstances to distinguish what is really right or wrong; to fix with precision the boundaries of morality? In short, the more superstition each individual possesses, the less motive for his regarding his duties towards his fellow-men may be looked for. Humanity and beneficence are the results of the finest feelings of human nature, and generally accompany the best understanding—perfections that harmonize not with hypocrisy and deception!

55. When has morality been made the object of religion? How few moral treatises has it supplied; and what millions of interpretations, commentaries, glosses, paraphrases, annotations, and polemical nonsense! If the priest glance at virtue and wisdom, it is but to colour his pretensions; hear, how dull and uninfluenced the preacher treats a moral topic;—on points of faith, on the audacity to think for one's self, in denouncing the atheist, how animated, how strenuous to affect his hearers! then the whole man is called into action, and the formalist, by his voice, language, gesture, and countenance, declares the emotion of his soul: why? because in matters of faith, he is professionally and personally interested.

56. However customary it be to disparage morality, the small grain of it found in the composition of religion, is the last resource to fly to for a show of justification of the utility of the pious quackery.

57. He who asserts the doctrine of necessity, means that contemplating the events which compose the moral and material universe, he beholds only an immense and uninterrupted chain of causes and effects, no one of which could occupy any other place than that in which it does act. The relation which motive bears to voluntary action, is that of cause to effect; nor, placed in this point of view, is it, or ever has it been, the subject of popular or philosophical dispute.

58. Reward and punishment must be considered by the necessarian merely as motives, which he would employ in order to procure the adoption or abandonment of any given line of conduct: the doctrine of necessity does not in the least diminish our disapprobation of vice.

59. The doctrine teaches us that no event could have happened otherwise than it did happen, and that, if a supernatural power—were such possible—is the author of good, it is also the author of evil; that if it is entitled to our gratitude for the one, it is entitled to our hatred for the other; that, supposing the existence of this hypothetic phantom, it would also itself be subjected to the dominion of an inevitable necessity.

60. Admitting for a moment his existence, God could not be considered as a free agent. His manner of acting would necessarily be determined by the perfections inherent in his nature; nothing could be capable of arresting or altering his will. Neither our actions, prayers, nor sacrifices could suspend his conduct; whence we are forced to infer that all religion would be useless

61. No condition can be conceived, in our imagination, more unfortunate than that of a deity contemplating this world of his creation; no condition can be conceived more desperately, more hopelessly wretched! The worst of human miseries shrink into insignificance before that of their author. How must every sigh drawn from the bosom of man rend the heart of his god! How must every violence, committed on earth, convulse the peace of heaven! Unable to alter what he had fashioned, how must God equally curse his power and his impotence! And, in bewailing our existence, how must he burn in vain with the desire to annihilate his own!

62. Supposing the power of God without limit, and his knowledge extending to the future as to the past—how monstrous the conception! What demon, figured in the brain of insanity, ever surpassed this deity in malignity? Able to make perfection, he hath sown through Nature all the seeds of evil.

63. Theist, thou makest of thy god a being more weak, more wicked than thyself.

64. If it were possible that any almighty, intelligent power should really engage to establish a pure and perfect system of religion among mankind, that power would certainly accomplish its purpose in a more perfect manner than has been done; more effectual means would surely be taken than those imperfect instructions, contradictory narrations of doubtful events, and useless miracles.

65. Confident in the firm foundation supplied by the science of the universe, we stand boldly erect and affirm with certainty, that no sentimental invisibilities—no spiritual or supernatural agents, can exist; but that all which really concerns us, during our transient and precarious consciousness, is to derive our gratifications from the objects that surround us; that the only interference with our liberty of acting, is the designless influence of that routine or thread of occurrences—that forced passage forward through the time we exist—which places us under the obligation to determine our choice, or will, in the use of those powers for supplying our exigencies or gratifying our fancy, which opportunity places within the reach of our means and within the sphere with which we are implicated. This is all the ground on which to frame a doctrine of necessity, all the utility to be derived from the nature of which will appear to be the fact. that as effects correspond with causes, both moral as well as physical, it behoves us to derive from the experience of the past, so just a sense of the mode of guiding our conduct and operating upon the minds of those who are affected by our precepts and examples, as to act in agreement with the principles best calculated skilfully to produce

effects—fruits of moral excellence—and conducive to the exercise of natural rights—civil and intellectual freedom.

66. To say that everything is for the best, in a system where much is acknowledged to be bad, may satisfy implicit faith, but can never convince inquiring reason.

67. In pretending to find everything good in the world, where good is necessarily attended by evil, the optimists seem to have renounced the evidence of their senses. Good is, according to them, the end of the whole; but the infinite can have no whole; if it had, it would cease to be infinite.

68. No man, who has not contantly lived in the most luxurious and monstrous indulgence, will say that life is not filled with troubles, and perpetually affording matter of aversion and disgust to men of benevolent minds, who are anxious for their own happiness and that of others.

69. Some modern authors have endeavoured, ingeniously enough, to compound betwixt ancient faith and modern incredulity. They have exhibited phantoms, and narrated prophecies stangely accomplished, without giving a defined and absolute opinion, whether they are to be referred to supernatural agency, or whether the apparitions were produced (no uncommon case) by an overheated imagination, and the accompanying presages, by a casual, though singular coincidence of circumstances. This is, however, an evasion of the difficulty, not a solution.

70. "There is but one step," said Paine, "between the sublime and the ridiculous;" and, in an age of incredulity, we must own it would require at the present day, the support of the highest powers, to save the supernatural from falling into the ludicrous.

71. To what purpose can it be, that the desponding prejudices and baneful errors of dark ages, should influence the reasonings of men who live at a time when everything is so much reversed?

72. Truth animates existence, and knowledge gives a lustre to the human mind. Ignorance, obscurity, and superstition alone occasion the mischiefs, and vices which disturb society.

73. After we have become acquainted with Nature—truth—how absurd and contemptible become all the dogmas and rites of religion; how ridiculous and odious the ecclesiastical institutions; and how abominable the flagitious crimes of the church! Implicit faith—how simple!

74. Brown says, "Yet do I believe that all this is true, which, indeed, my reason would persuade me to be false; and this, I think, is no vulgar part of faith—to believe a thing not only above, but contrary to reason and the arguments of our proper senses." Then he informs us how he attained this gentility of faith: "The smattering I have of the philosopher's stone, hath taught me a great deal of divinity, and instructed my belief."

75. The formidable trinity, compounded of ignorance, superstition, and hypocrisy, is the only demon or devil that ever has tormented, or that ever will be likely to torment, the human race.

76. This threefold, horrid monster, has been most speciously gilded and decorated with external trappings, to awe the ignorant multitude, and deter them from examining the black venom and corruption within. It was, at sundry times and places, made death for any mortal, except the initiated, to approach these hidden mysteries.

> "They have three words—well tyrants know their use—
> ——————God, Hell, and Heaven.
> A vengeful, pitiless, and almighty fiend,
> Whose mercy is a nickname for the rage
> Of tameless tigers hungering for blood.
> Hell, a red gulph of everlasting fire,
> Where poisonous and undying worms prolong
> Eternal misery to those helpless slaves
> Whose life has been a penance for its crimes.
> And heaven, a meed for those who dare belie
> Their human nature, quake, believe, and cringe
> Before the mockeries of earthly power."

77. To what shall we look for relief from these plagues? How prevent or correct their pernicious influence? Let us endeavour to shield our offspring from their tremendous yoke. Let us imprint on their early mind, that we can be generous without fancying that we love heaven; that we can be just and honourable without fearing hell; that experience has taught us that religion—that what is false and unnatural can have no good effect on the human mind, but, on the contrary, renders it vicious, and hardens it against love, friendship, kindness, and liberality. In investigating the errors of mankind, let us instil into their minds the firmest persuasion, that the incidents which glaringly contradict the established phenomena of Nature, are but the dreams and erroneous conclusions of men involved in barbarism and obscurity; that all pretended miraculous events are imposture. Let us impress every correct idea of Nature on the minds of the young, for, after a certain age, it is hardly possible for minds that are hardened in error to be susceptible of liberal ideas.

78. The inhabitants of Christendom style themselves the rational, the civilized, the intelligent of mankind. Yet, with all their boasted knowledge, are they not absurd enough to confine to the trifling limits of a few thousand years, the existence of the animals and vegetables, the human race, the world itself, the suns and planets pervading the infinite expanse, which, with their various modifications, have existed uncaused eternally. The records of our immediate predecessors they have made the bounds of antiquity. Children of a day, they have given but a day to the existence of Nature. They, whom fanatics and idiots exalt above philosophy, have dogmatised that existence has only been for an inconsiderable portion of time. As divines formed the world from nothing, they also dogmatise that, at no remote period, it shall return to its originiinal vacuity. Enemies to liberal investigation, when the result of it would seem to contradict their favoured opinions, people prefer, with a blind and unlimited confidence, the barbarous tenets of their ignorant ancestors. As if incapable of distinguishing obvious and simple truths from the most

glaring contradictions and absurdities, they tenaciously adhere to the grossest superstitions of the darkest ages. And though surrounding existence, insulted nature, as it were, rises up in vindication of itself, and, in contradiction to their contracted and ill-founded creeds, yet, pertinaciously attached to the folly of their intolerant and stupid predecessors, they refuse their assent to truths the most sublime and unquestionable, and they censure those who vindicate the cause of Nature and truth.

79. When we see polished and learned nations, such as the English, French, Germans, and Americans, continue, notwithstanding their knowledge, to kneel before the barbarous idol of the Jews; when we see these enlightened nations divided into sects, defaming, hating, and despising one another for their equally ridiculous opinions concerning the conduct and intentions of this unreasonable idol; when we see men of ability foolishly devoting their time to meditate the will of this god, who is full of caprice and folly, we are tempted to cry out, "O! mortals, ye are still savage!"

80. He who is kept in such ignorance, as to be able to offer no reason for truth, either moral or physical, must necessarily be the dupe of imposture, impudence, and hypocrisy.

81. The human mind, perverted by a religion maintained by the craft of tens of thousands of well paid priests, has hardly advanced a single step in improvement. Logic has been uniformly employed in attempting to prove the most palpable absurdities. Theology has attributed rights to kings by telling them that they had their power from God. The laws became subject to the caprices of religion. Physics, anatomy, and natural history, were only permitted to see with the eyes of superstition. The most clear facts were sophisticated, when inconsistent with religious hypothesis. The moral sciences have ever been regarded with jealousy by those who hold, and seek to tighten, the reins of religious power.

82. Men whom we know to be hypocrites, lazy, mean, and ignorant—knavish blasphemers against Nature and true sense—lead what are called respectable lives, that is, the enjoyment of comfort and affluence, by preaching stale lies and absurd notions and nonsense, about heaven, hell, and a world to come, as if they had seen them. An ignorant and deluded populace aids the impostors, by swallowing whatever ribaldry is uttered from the clerical tub, and torture themselves with an incomprehensible category of intrusive nothings. How respectable depravity may become, in appearance, when supported by a reverend priestly air!

83. Our knowledge should be founded upon research, not respect. Credulity is always a ridiculous, often a dangerous failing: it has made of many a clever man, a fool; and of many a good man, a knave.

## CHAPTER VIII.

IMPROVEMENT OF MANKIND—GENERAL DIFFUSION OF KNOWLEDGE—BENEFITS TO BE CONFERRED ON THE USEFUL MEMBERS OF SOCIETY BY IMPARTING TO THEM THE PLEASURES TO BE DERIVED FROM INTELLECTUAL PURSUITS—LOVE OF TRUTH A PASSION.

1. Such is the influence of the priesthood, that science is still obliged to truckle to hypocrisy.

2. He who ever so sincerely and seriously exercises his reason on philosophical subjects, and divulges opinions contrary to the religious creed, is even now subjected to obloquy and priestly malice.

3. Even at the present day, in the cities of the United States, where men pretend to call themselves free, such is the religiously debased and enslaved state of men, that booksellers, whatever may be their own opinions, are afraid openly to offer a book for sale, which, setting forth the truth of Nature, might give umbrage to the scholastic interestedness, aristocratic wealth, and brutish bigotry, which are combined in the work of yet preserving the rotten, mummied religion of the vulgar holy Bible.

4. A cursed joke that—that priests of imposture and their followers should arrogate sacred reverence for their deceptive foolishness, and raise the cry of shame against the man of sense who is courageous enough to encounter their Christian ruffianism.

5. A man is not such but by the advantages of his reason, and this should be used in informing ourselves in the study of Nature, and in unravelling the difficulties she proposes to us. Scientific improvement imparts to man a new and a blameless dominion over the inanimate world, which may render materials, before useless, conducible to the comfort, the convenience, or the elegancies of life.

6. The reason why we are so imperfectly acquainted with the various objects around us—the great obstacle which opposes our successful prosecution of almost every science—is the imperfection of our senses.

7. The reason why the sciences have not advanced, is, that scholars have been afraid to depart from the ideas entertained by the schools, lest they should sacrifice their prospects, or draw down upon them

the ire of old-fashioned professors; and, if a man dare advance a sentiment with respect to morals or religion, at variance with what was whipped into his grandfathers, a thousand years ago, it is immediately said, "he is wise above what is written;" and he is represented as that terrible monster—an infidel.

8. The vulgar are always in arms against those opinions which differ from the ruling notions. Study and examination can alone supply that liberality of judgment without which it is impossible to acquire additional knowledge, or even preserve such as we have; for we submit to certain received opinions, not as to truth, but as to power; and thus human reason is accustomed to servitude even in the fields of literature and philosophy.

9. At every step we take in the study of the universe, the relations of objects, the applications of resources, extend, multiply, and become complicated in our view; and, in each kind, the acquaintance with them, and their systematic exposition, constitutes that knowledge which we call science—the natural province of man.

10. The minds of men, or their ideas, are acquired; and these ideas are enlarged, corrected, and strengthened, by intelligent intercourse; they can advance only by degrees—can attain to no state of knowledge but by a progression more or less slow. After many defective attempts, they are enabled to distinguish, by comparison, that which is well or ill of every kind; so that what is called an art is but the result of reason and experience reduced to method. Whatever savours of religious superstition, either in the arts or in speculative science, can only subserve the purpose of their restriction, and impede their course and their progress.

11. The mind should be stored with learning, strengthened with principles, and formed to habits of reasoning and observation.

12. To attempt to improve mankind on any other principle than by a close, accurate, and undeviating attention to facts, is as absurd and unavailing as to expect that man, immersed in ignorance, and surrounded by every vicious temptation, shall be better, wiser, and happier, than when trained to be intelligent and active, amid circumstances only which would perpetually unite his interest, his duty, and his feelings.

13. The state of the world will never be materially improved till knowledge shall be more generally diffused, and the multitude are taught to act from a just sense of their own interest, rather than from passion and prejudice. Hitherto we have scarcely come to the investigation of the condition of our being with half of our reasoning powers; the residue have been absorbed by a legitimatized superstition, begotten in youth on our ignorance, matured by precept and example, and confirmed by surrounding bigotry.

14. The difficulties we apprehend, more than those we find, is the only thing that prevents philosophy and virtue from being commonly attainable in general life.

15. Let no one be afraid of the bulk of the community becoming

too accomplished. Well educated, and even well versed in the most elevated sciences, they assuredly may become; and their general benefit will be ensured thereby.

16. It has been often repeated, that "*if the people will be deceived, let them be deceived;*" but they have no choice, no chance to escape deception, unless the truth be fairly and publicly exhibited to them, and their minds duly enlightened.

17. The greatest benefit to be conveyed to the useful classes of the community, would be to impart to them the means of deriving enjoyment from intellectual habits. The sex, to whom Nature has entrusted the first developement of our intellectual and moral powers, and who may be regarded as the chief medium through which the progress of the mind is continued from generation to generation, needs to share largely in the general improvement.

18. The husbandman, who supports us by the fruits of his labour; the artizan, to whom we owe all the comforts and conveniences of life—are banished from what is termed intellectual society; nay, worse, but too often condemned to the most severe physical privations, and the grossest mental ignorance; while the soldier, who lives by our crimes—the lawyer who lives by our quarrels and rapacity, and the priest who lives by our credulity or our hypocrisy, are honoured with public consideration and applause.

19. While authority, prejudice, and power, have pertinaciously contended that it was necessary to restrict freedom of inquiry; that there might be too much boldness of opinion, and too much liberty of intellectual enterprise—the strong necessities and genuine interests of mankind have slowly but steadily urged them onward to an indefinite perception of their rights, and a corresponding assertion of claims to the natural exercise of their privileges.

20. No greater evidence is afforded of the wide extended and radical mistakes of civilized man, than this fact: those arts which are essential to his very being are held in disparagement: employments are lucrative in an inverse ratio to their usefulness.

21. It is much to be lamented that too many people yet conceive that there are some opinions which ought not to be tolerated, as they imagine the free expression of them would tend to disorganize society, by subverting what they believe to be the foundation of virtue. How can any danger possibly arise from the unrestrained expression of any opinions whatever, where reason and truth are left free to combat them? It is time the world had done with such groundless apprehensions: they have been sources of infinite mischief in all ages, and in every country.

22. Such people breathe the very spirit of despotism, and wish to communicate it. It is impossible not to infer from their apprehensions, that as men increase in knowledge, they must see reason to disapprove the systems established.

23. How can that mind be constituted which contemplates the progress of human knowledge as matter of regret or fear?

24. The wider the diffusion of knowledge, the better the people are informed, the more they understand—the more likely they are to see and comprehend what is for their good, and the means by which that good is to be attained; the more likely they are to abstain from such means as would be prejudicial in their operation, and calculated rather for the prevention than the attainment of that good.

25. Serious pecuniary obstacles exist against the general acquisition of knowledge. As we acquire knowledge we throw off all notions of spirits. Priests feel the loss of their benefices; they would rather see men vicious than wise; they view the drunkard, the idle, and the ignorant with pleasure, as the pretext for maintaining their own interests; and, therefore, they decry as wicked the earnest devotion of the mind to any other application than their own illusions. Knowledge is their bane, but the useful man's happiness. The priest says, "the preaching of lies is profitable to me; therefore, my lies must be called important truths."

26. Staggered with the idea of contradicting notions so generally adopted, and which have long been disguised under the mask of an elevated authority; possessed of some Gothic and vulgar ideas, that the essential security to society is universal ignorance and superstition; perhaps influenced not a little by the dread of the censures of the prejudiced part of mankind; in short, to avoid imaginary stains upon their characters, men, otherwise sensible, and even liberal in their sentiments, give to the errors of delusion too ready a countenance. They suffer themselves to be carried away, at the expense of reason and sound judgment, by the torrent of hereditary folly, and the vulgar prejudices. By this holding back of truth, and tacit sanctioning of error, many are deceived into an opinion that the first minds in society approve the things and believe the opinions that are in general practice; the public field of argument is left for the bigoted and the prejudiced; and, by dint of continued repetition of the same antiquated doctrines and exploded errors, these zealous and ignorant defenders of orthodoxy impress on the minds of the people the general feeling, that virtue and conformity are synonimous terms.

27. There are smart but unprincipled men, who, seeking nothing beyond present emolument and consequence, entrench themselves behind existing institutions, and avail themselves of existing prejudices, that they may profit from all existing abuses. This may be the predominant spirit of those who lay claim even to liberality. An idle fear on the part of those who have escaped from the thraldom of superstition and prejudice, that, along with orthodoxy would perish many of their privileges and enjoyments, causes them to countenance the existing system. But for this fear, the charm would long since have been broken, and the master minds of society would have spoken their real sentiments in simplicity and truth.

28. Men have, in no instance, exhibited greater cowardice and more dishonesty, than in matters of religion. They who profit by it, value the system according to the profit it brings them. Others fear

to oppose notions supported by pecuniary interests, and falsely assent to their truth—to their close relation to things.

29. There are men who think that no one would, unless from disappointment or vexation, render himself obnoxious to the priesthood—a body of men whose ascendancy is universal over society; but is not indignation at seeing the world goaded by superstitious terrors, and made to contribute to support those who have ever conspired against the happiness and dignity of their species—their liberty and reason; is not this feeling sufficient to inspire every noble spirit with a desire to emancipate mankind?

30. To destroy the connexion between the knaves who deceive and the fools who are deceived; to shame the knaves, and reduce them to honesty and reason; to enlighten the ignorant, and give wisdom to fools—must be the ardent task of the wise. Truth, honour, and justice, the laudable ambition to do good, inspire the noble undertaking.

31. There are minds, indeed, which, long habituated to corruption, can see, in the tyrannical possessor of a power unjustly arrogated, only a source of favour, and of all the partial and prodigal largesses of favour, more easy to be obtained, as requiring in return, only that profligate subserviency to every vice, which such minds are always sufficiently ready to pay; but what long usage of corruption does it require before tyranny itself can cease to be hated!

32. Those possessed of power, find, in the moral depravity of society, a guarantee of their accidental pre-eminence; they would think their political existence in danger if there were less vice and more virtue around them.

33. For men of knowledge to make that knowledge subservient to all the purposes of ignorance, and to all the vices of the great cheat upon mankind, called religion, is a painful proof of baseness of character even among educated men.

34. Can it be supposed that men, possessing extensive scientific and literary knowledge, can believe the monstrous absurdities of Bible barbarism? Impossible! Not believing what they so strenuously advocate, they mischievously and wickedly palm it upon the ignorant for the purpose of emolument.

35. If the community were to take away the millions paid in salaries to the priests, they would all, in one year's time, say the whole story was the most absurd and fraudulent fable ever invented by man, or believed by the gaping multitude—the most absurd superstition which devout ignorance or cunning and impudence could invent, effrontery preach up as a doctrine, or simple credulity accept as a creed.

36. Some men, undeceived themselves in religious matters, pretend that religion is useful to the people, since, without it, they could not be governed.

37. And can it seriously be thought that deceiving mankind is the real interest of society?

38. Has religion had a useful influence upon popular manners?

It enslaves, without making obedient; it makes idiots, whose sole virtue consists in a blind submission to paltry and silly ceremonies, to which more consequence is attached than to real virtue or pure morality.

39. It is only by showing men the truth, that they can appreciate its value, and find motives for cultivating it.

40. What interest, we are asked, can man have for denying the existence of a god? But are not the tyrannies exercised in his name, and the slavery in which men groan under priests, sufficient motives for determining us to examine into the pretensions of a class that occasions so much mischief in the world? Can there be a stronger motive—or interest—than the incessant dread excited by the belief in a being who is angry with our most secret thoughts; whom we may unknowingly offend; who is never pleased with us; who gives man evil inclinations, that he may punish him for them; who eternally punishes the crimes of a moment?

41. A few men of talents are opposed to common sense and experience—as if the most absurd and flagitious religions have not had learned and scientific men prejudiced in their favour.

42. Baffled in all their sophistries and falsehoods, priests proclaim the mysteries of religion to be above reason; that reason is incompetent to fathom its recondite truths—the stale and universal artifice of impostors in all times; they employ reason as long as it serves them; when its decision is contrary to their dogmas, they then deny ts jurisdiction.

43. Locke says, " Every sect, as far as reason will help them, gladly use it; when it fails them, they cry out, ' it is matter of faith, and above reason.' "

44. Religion would embrace incommensurability—and in that it is engulfed and lost. Men are no longer blind to the fact of an infinite universe of Nature being necessarily eternal.

45. Christianity in its rise was a superstition in full power, which scorned the presence of reason or humanity. Now, that, after a long period of abject submission, in spite of its persecuting ruffianism, the rights of intellect begin to be asserted—the church is, in spite of its rancorous aversion, obliged to appear to mix up some pretence with its doctrines; but it is to sophistry to which it is obliged to resort; and, in endeavouring to meet the arguments of philosophy it confounds itself, and is plunged into contempt.

46. There exists at this time too much good sense in society—too much information, and too easy a facility of communication between man and man, for corruption long to enjoy its honours, and fanaticism its credit. The presence of both are as yet endured, but their acts do not meet with general approbation; they are too much at variance with the actual state of civilization, and, strange to say, superstition itself is constrained to resort to some appearance of moderation.

47. It is argued that the discussions of religious unbelievers are a noxious poison when applied to the minds of those arrogantly deno-

minated the vulgar classes. There is more of sophism than of truth in the remark. It is assuming that which cannot be proved. The natural capabilities of all conditions of men are alike.

48. There is a certain measure of useful knowledge which men attain early; which receives but small additions, and beyond which they are never able to advance much, if at all. Such is the natural advantage in attaining so easily what is their greatest concern to know; for, indeed, they must have suffered extremely, if the discovery of it had been left to the slow researches of their reason But other things, which are not forced upon them by the experience of their necessities, open themselves by little and little, and in a long process of time.

49. The mathematics of common observation, which all possess, is perfectly sufficient to enable the student to understand all the great facts of existence. Simple truths, learned by experience, form a very important body of mathematical knowledge, and are a passport to the understanding for all the general laws of Nature.

50. That portion of judgment which is sufficient for the discovery of simple truths and useful knowledge, and which teaches us to reject striking absurdities and palpable contradictions, is of much greater utility than all the arts of logic and rhetoric.

51. The highest questions may be placed in a point of view level with the understandings of all.

52. Rhetoric is an art in which a man may be distinguished without other aid than natural discernment.

53. To one of limited attainments, it may be some consolation to be assured, for a certainty, that men of finished education are as liable to err as those whose education has been most neglected.

54. It is easy to learn the unchangeable exigencies of society.

55. The ideas of men gain in justness, what their pursuits and mode of education prohibit in extent.

56. Learning is the dictionary, but sense the grammar of science.

57. The days of superstition and ignorance are passing away. Comets are no longer viewed as portentous omens of evil; the planets excite no apprehensions as it respects their influence on the earth; and the fixed stars are considered as suns having worlds revolving round them in the like order of our planetary sphere.

58. A succession of events, something similar to what is continually observed, has eternally taken place; Nature, through an eternal period of duration, has been a process necessary and immutable. In the infinite existence, in vain do we seek for the beginning of things. How fruitless every recourse to calculation on the subject! The stretch of conception necessarily fails us; multiplied series of numbers, of which we cannot possibly have any adequate idea, unavoidably stop short, and leave the extent always removed to an unlimited distance—leave the mind always in infinity.

59. The truths of the eternal universe are not modern discoveries; they have always been known to the few who have, in every age,

been the faithful observers of Nature. The obstacles against knowledge, existing in established superstitions, have prevented its dissemination. While the different religions have ever been changing and superseding each other by force of the caprice of enthusiasm and political policy, Nature and reason have constantly remained the same; and those who view Nature at one time, see it in the same light as those who regarded it in ever so remote periods. But persecution has hindered the promulgation of truth. The adherents to existing superstitions reproach the materialists for not being able to produce authors in support of their system, while, at the same time, they well know that their flames and tortures have prohibited the avowal of truth by all except the honoured and noble few who have, from time to time, been the suffering objects of bigoted ruffianism, committed by the detestable order of priests.

60. The unceasing immutability of religion shows its fallacy. If religion were a matter of fact, and capable of being reduced to first principles, its conformity and universality would be established; but, as it is a fiction—a mere phantom of the brain, it will never assume a permanent character.

61. Mankind and Nature are eternally the same; and it is idle to suppose there ever has been, or ever will be, a time when the faculties of the one or the properties of the other should be different from what they are at present. The only difference that can exist in the condition of man, is the greater or less improvement of his faculties, and the understanding and enjoyment of his rights at various epochs and in each country.

62. The preaching of the priesthood over the world has not improved the condition of mankind; but has served their own turns: their very preachings stand in the way of all true charity, and ever will do so as long as they shall be permitted to govern and oppress the human race by means of depraving their imaginations, and in infancy destroying the reasoning faculties. The clergy preach peace, while all their doctrines necessarily lead to war; they preach charity, while all their doctrines necessarily lead to the most uncharitable feelings of hostility towards all who differ from them; they preach poverty and humility, while they endeavour to grasp at all power, and to live in comfort and luxury at the expense of those who furnish them the means by submitting to privations themselves: in short, they preach the names of the virtues, while they have no idea of producing their practice.

63. To know our prejudices is the first step to knowledge, and to disembarrass ourselves of them, is to shorten the way to its attainment.

64. Religious prejudices are ignorance of natural principles.

65. It is not decision, but demonstration, which is evidence of knowledge.

66. There is nothing finer than to yield to truth; it will appear that he who so yields, is not overruled by his prejudices, and that

he is persuaded that nothing can be more noble than to yield to reason.

67. He who devotes himself to the investigation of truth, finds sufficient incitements in the object he proposes to himself; the love of goodness and truth becomes an absolute passion, the entire force of which could not have been known, till now, that by reasoning, science, and fact, it has been proved that the happiness of men accrues in proportion to the advances they make in the acquirements of knowledge; and that both knowledge and happiness may be increased indefinitely. This novel passion is not rare in the present day; and it is as energetic and more durable and constant than any other passion.

68. This passion for the true and just can never be too vehement; particularly when it is an object to communicate it to others.

69. The love of truth has always been the strongest passion in the breast of him who has genius: full of that enthusiasm inspired by high motive, he burns to extend his acquaintance with Nature; and the obstacles raised by ignorance and superstition only excite and augment the energies of this passion.

70. What obstacles cannot be surmounted by him whose object is the attainment of knowledge? He is daunted by nothing; he braves all dangers, makes light of all difficulties, and finds no rest till he has drawn forth into open light the operations of Nature that were concealed from his view, and placed all his conclusions upon the certain basis of demonstrated facts.

71. The priesthood of the United States, are at this present time uniting together in associations and issuing their bulls, urging the enforcement of their sabbatical ordinances on us poor Mosaical people; but, though they display the most wily cunning, and pervert every respectable term to give colour to their machinations, the public view their efforts as merely the last gaspings of expiring despotism.

72. The knowledge of Nature and morality can alone promote happiness and practical virtue; religious delusion and hypocrisy will in future be held only to characterize fools.

73. Many men who display, in arguments on common topics, a rich train of philosophical, unbroken reasoning, supported by all proofs, and illustrated with all analysis, devote themselves at the shrine of religious folly. It is lamentable to see a man descend from the exalted pinnacle of reason into the miry slough of fanatical frenzy.

74. It is curious enough to observe a man, of correct sense in all other respects, bewildering himself amid absurd or divine doctrines; sometimes strenuously attempting to sustain sophisms the most extravagant, and at others, eluding their exposure by the affectation of irony in his pretence of joining in the laugh against them.

## CHAPTER IX.

MORALS AND PHILOSOPHY—THE TRUTHS OF NATURE—THE DOCTRINES OF UNCORRUPTED REASON—HUMAN RELATIONS THE SOURCE OF MORAL DUTIES.

1. To arrive at universal truth; to avoid the established errors of localities; and to become free from the continuous errors of previous ages—are the primary duties of all men who aspire to the attributes of wisdom.

2. He who knows whence he comes, where he is, and whither he tends—he, and he alone, is wise.

3. Sagacity in selecting the truth, and courage to honour it, according to its degree, determine our own degree of goodness.

4. Nothing which is not positively vicious, can be disgraceful; for a man of liberal education and polished manners will give a degree respectability to whatever he undertakes, and may remove the prejudices which are attached to things not essentially nor positively dishonourable.

5. That which gives us courage, and frees us from dread of public opinion, is the certainty that we have done no wrong; we fear not men so long as our conscience reproaches us not; they might make us tremble if we had lost this support.

6. There is a confidence imparted by innocence, which defies danger, and which battles with resentment, no matter how terrific its shape or its magnitude.

7. There is a greatness which is independent of men and of the applause of the world; it consists in the internal consciousness of our merit and rectitude, and our sense of it grows stronger the less justice is rendered to it.

8. Knowledge hath had its martyrs, and religion hath made them. Men, who know the world, ought to make up their minds to endure, though not to deserve reproach.

9. That individual, who makes himself conspicuous, on account of his principles and opinions, should be careful to render his moral character as unimpeachable as possible; otherwise he may injure the cause which he may intend to serve, more materially than one who is opposed to him in sentiment: exemplary good conduct is the best mode of recommending our doctrines.

10. He who displays the mighty banner of morals and philosophy, should make a good and honourable life the prelude and sequel of his sentiments. In a desperate hope, the clergy attack the lives of some of the less virtuous well informed men; and all that ingenuity, quickened by malice, can sweep together, is enlisted in their crusade against liberty of thinking; yet they constantly affect to reprove those who confound their own tenets with the depravity, meanness, and arrogance of priests.

11. Some, who call their adversaries philosophers, to stigmatize them, have reproached those whose efforts have been calculated to relieve the earth from the curses of ambition and war; and, although "they shall beat their swords into ploughshares, and their spears into pruning hooks"—and such things, in Isaiah and Micah are divine communications—the same doctrines, promulged by Condorcet, Priestley, or Owen, have been denounced as the eager means of anarchy and rebellion; and, in modern times, those who promulgate them are "fantastic schemers."

12. It is the prerogative of the unenlightened or the villainous, to substitute scurrility for facts and arguments. Deist, atheist, and such silly names, are graces of elocution appropriated by divines and those led by them.

13. It is the duty of every one who possesses a regard for his character, to use all his efforts in order to free himself from any calumny, obloquy, or error tending to injure him in the estimation of society.

14. Amid the war of fraud, injustice, and fable, against reason, right, and verity, shall we stand neuter? Awed by an idea of prudent cowardice, shall our tongues and pens rest in shameless inactivity, while knavery and folly stride triumphant?

15. Independence of mind is that indifference about what the world may think or say of us, which results from a consciousness of having ever acted as becomes honest and virtuous men; and no quality of the mind is more to be admired, or more conducive to our happiness. That disregard for the opinions of our fellow-men concerning us, which springs from any other source, is as much to be reprobated as this is to be approved. He who is so low in degradation, as to be dead to the admonitions of conscience, and regardless of the estimation in which his character is held by the virtuous and enlightened, is truly a deplorable spectacle.

16. That regard for public opinion, which simply consists in the fear of being blamed for improper conduct, springs from a pure source; but, unhappily, the dread of the public is but too often a weakness of mind which makes us afraid of opposing the public folly, or incurring the disapprobation of those with whom we live; and then, if it be not a vice, it is an immense fault and meanness of spirit.

17. The doctrine of uncorrupted reason, or the knowledge of realities, has, at all times, been proscribed as injurious to the very existence

of society; while, in fact, it is only injurious to the existence of religion—the interests of priests.

18. The science of Nature is a point of knowledge not easily attained, nor to be attained, under the present system of education, without much independent mental labour.

19. All the world are not qualified even to doubt; there must be knowledge to arrive at that, and force to hold there. It is easier to admit than to examine; and, for this very reason, the mentally indolent are credulous; they are disinclined to make the effort necessary to arrive at scepticism. It is easier to act from habit than from principle, and the indolent are commonly the unreflecting slaves of habits once acquired. When one idea has followed any other idea one or more times, these ideas will become associated independently of all reflection. Thus it is, that as ideas precede and produce actions, sequences of action, or in other words *habits*, are formed, and thus it happens that the influence of habit becomes independent of reason. Men often act as they have been accustomed, only because it requires, to break the chain of habit, an effort which they feel disinclined to make. These creatures of habit are the weakest sort of men, from whom little good can be expected.

20. Let us compare this same reasoner and man of science with the spiritualist or superstitionist. The priest depends upon authority; gainsaying confounds, and reduces him to naught; he advances no arguments, only imposes dogmas, and if he attempts to syllogise on these, it is by means of flimsy sophistries and dishonourable misrepresentations, beneath the notice of the reasoner, if it were not his duty to expose their fallacy. The serious and just thinker, acquainted with the foundation of his opinions in eternal Nature, demonstrates their purity and entire veracity, and comes forward, if religious despotism crushes him not, with all the confidence of honesty and truth —soon to convince the world, that, of rationalist and dogmatist, the latter only is dangerous, the former alone is honourable.

21. Bacon says, "Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation; all which may be guides to practical moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men; therefore, atheism did never perturb states; for it makes men prudent and content, as limiting their views to this life; and we see the times inclined to atheism were civil times; but superstition hath been the confusion of many states, and bringeth in a new *primum mobile* that ravisheth all the spheres of government."

22. Pliny thus professes himself an atheist:—"I consider the question of deity must be attributed to human weakness. It is satisfactory to know that possibilities are limited to Nature. A god could not inflict on himself death, even if he should wish to die; he cannot prevent the death of man, nor raise him from the dead; he has no power over the past; he cannot prevent twice ten from being twenty, &c. From which it is clearly apparent that the powers of Nature are all."

23. The only practical system of belief is that which trusts every thing to reason, or natural fact, and hesitates when it can go no farther; it is founded in utility, and confirmed by experience.

24. We should remember that knowledge, manners, and virtue, constitute the only moral difference among human beings.

25. Conduct is a test always found as good for a man's principles as professions.

26. The conduct which injures ourselves is imprudent and unreasonable; that which injures others is unjust and criminal.

27. To each duty performed there is attached a degree of mental peace and high consciousness of honourable exertion, corresponding with the difficulty of the task accomplished.

28. It is asserted, by the credulous, that the reflecting man, with all his study and philosophy, finds himself still in a maze of doubt and difficulty. This statement is untrue. Useless, indeed, would be the search of the cautious reasoner for the principles of wisdom, if, after all his arduous intellectual application, those principles were entirely undiscovered.

29. It is true, the number of atheists, if it be correct to designate by a term relating to a deity, those who have not an idea of that fiction—to give a name relating to an artificial thing to him who has no ideas, but those which exist in natural perceptions—the number of such is inconsiderable, because enthusiasm has dazzled the human mind, and the establishment of error has been so tyrannical, that few men have had courage to search for truth. If, by atheists, are meant those who, guided by experience and the evidence of their senses, see nothing in Nature but what really exists; if, by atheists, are meant natural philosophers, who think every thing may be accounted for by the laws of motion, without having recourse to a chimerical power; if, by atheists, are meant those who know not what a spirit is, and who reject a phantom, whose ascribed opposed qualities only disturb mankind—doubtless there are many atheists, and their number would be greater were the knowledge of physics and the sound exercise of reason more generally disseminated.

30. The doctrine of the eternity, by tending to subvert the folly, superstition, and prejudices of the times, will teach us to distinguish moral excellence from vices dignified by that title, and to regard, as injurious to society, those false and dangerous tenets which occasion us to look upon as less estimable than ourselves, those myriads of the human species who differ from us in trifling ceremonies or observances, or totally reject our crude and intolerant doctrines and superstitions. The moral obligations have their foundation in the nature of things—the preservation of life, and the relative interests of man in society. So far are adventitious systems, or the dogmas of superstition, from assisting us to embrace good or reject evil, that they most materially injure the cause of virtue, by rendering the characters of good and evil less perspicuous and distinct.

31. Atheism is founded on justice, science, and truth. To man

alone must the atheist be amenable, and his conduct alone must lead him to honour, peace, and happiness, or render him at once despicable and miserable. He has no dark cloak of hypocrisy to serve as a subterfuge for vice to shelter under. He admits no mysterious providence to mislead him; no god that forgives crimes, nor devils that torture moral innocence; no dogmas to clog his senses and forbid the improvement of mind; no imagining of immortal identities to torment his present existence.

32. Conceive for a moment that the belief of a god were altogether expunged from the world. The machine of society would still be kept up; on the face of it, we should still meet with the same gradations of character, and the same varied distribution of praise among the individuals who compose it; we should still find ourselves in the midst of a moral variety of character; and man, sitting in judgment over it, would say of some that they are good, and of others, that they are evil; the eye of the sentimentalist would still expatiate among beauteous and interesting spectacles—amiable mothers shedding their graceful tears over the tomb of departed infancy; high toned integrity maintaining itself unsullied amid the allurements of corruption; benevolence plying its labours of usefulness; and patriotism earning its proud reward in the testimony of an approving people. Here, then, we have *compassion, natural affection, justice*, and *public spirit*—what is there, then, in this word *godliness* that it should be necessary to the world? Why stigmatize the region of atheism as *desolate?*

33. Mankind have but one correct guide by which every action may be rightly steered, and that is *morality*, or the rule of action that at once respects both self and others.

34. Locke says, "The moral science is capable of being demonstrated."

35. Morals differ from customs, in so far as the former is strictly the science of human happiness, while the latter is the result of habit and example, often formed we not how, and as often unwholesome as wholesome.

36. People should retain the prejudices of custom, that they may act like men; but should get rid of the prejudices of the understanding, in order to act like wise men.

37. Use only renders abuse familiar, and thus evil, sanctioned by custom, is the more reprehensible.

38. In all determinations of morality, this circumstance of public utility is ever principally in view; and, whatever disputes arise, either in philosophy or common life, concerning the bounds of duty, the question cannot be decided with greater certainty than by ascertaining, on any side, the true interests of mankind.

39. Just in the same manner as a geometrical proposition is necessarily derived from certain elementary principles, which admit not of being disputed, a moral maxim, to be correct, must be found, when

analysed, to be derived from some simple truths, which truths must be palpable.

40. To weigh the merit and demerit of human actions is, to judge of their tendency to produce good or evil—to excite pleasurable or painful feelings in ourselves or others.

41. Take account of the social principles as they exist in the bosom of man: you there find compassion for the unfortunate; the shame of detection in anything mean or disgraceful; the desire of standing well in the opinion of others; the kindlier charities which shed a mild and quiet lustre over the walks of domestic life; and the wider principles of patriotism and public usefulness. These are the principles which give rise to the varied hues of character among mankind. Some possess them in no sensible degree, and they are pointed at with abhorrence, as the most monstrous and depraved of the species; others take their station among the undistinguished characters of society; and others display themselves the kind, the amiable, the upright, whose hearts swell with honourable feeling, and whose pulses beat high in the pride of integrity.

42. Morality, having only for its objects the self-preservation of man and his welfare in society, has nothing to do with religious systems. Man, from his own experience, finds motives for moderating his passions, and resisting his vicious inclinations, and for rendering himself useful and estimable to those of whom he constantly stands in need. Morality is founded upon Nature and experience.

43. Nothing is more simple, clear, and easy to discover and recognise than duty, truth, virtue; and everything that is obscure and embarrassing, and which stands in need of great arguments to sustain it, is pure falsehood, as is the half, at least, of the *truths* received by all the world, and which no one that reflects believes.

44. The necessity of justice to the support of society is the sole foundation of that virtue; and, since no moral excellence is more highly esteemed, we may conclude that this circumstance of usefulness has, in general, the strongest energy and most entire command over our sentiments. It must, therefore, be the source of a considerable part of the merit ascribed to humanity, benevolence, friendship, public spirit, and other social virtues of that stamp; and it is the sole source of the moral approbation paid to fidelity, veracity, integrity, and those other estimable, useful qualities and principles.

45. As much as we value our own happiness and welfare, as much must we value the practice of justice and humanity, by which alone the social confederacy can be maintained, and every man reap the fruits of mutual protection and assistance.

46. The love of justice is, in most men, only a desire to avoid injustice toward themselves.

47. The more we habituate ourselves to an accurate scrutiny of the moral species, the more delicate feelings do we acquire of the most minute distinctions between vice and virtue.

48. If, therefore, usefulness be a source of moral sentiment, and if this usefulness be not always with reference to self, it follows, that everything which contributes to the happiness of society recommends itself strictly to our approbation and good will.

49. Here is a principle which accounts, in great part, for the origin of morality; and why need we seek for abstruse and remote systems, when there occurs one so obvious and natural?

50. The consistent moralist listens to the dictates of natural principle, and complies with the demands of conscience.

51. What morality can ever serve any useful purpose, unless it can show that all the duties which it recommends are also the true interests of every individual?

52. They who deny utility to be the basis of morals, bewilder themselves in metaphysical or religious refinements, which they fancy they comprehend, because they are unintelligible—according to the old maxim of faith, "Credo quia impossibile est." *(I believe it because of its very impossibility.)*

53. Morality, simply considered as the bond of society, has no more to do with a future life than it had with a past one; men seldom act in the common concerns of the world from the hope of a distant and uncertain reward—they feel impelled by something more immediate and forcible.

54. The laws which must ever govern human nature exist in that nature itself. Man being what he is, his nature determines his morality; inasmuch as it determines the effect which every external or internal influence shall produce for good or for evil. If for good, that influence is virtuous; if for evil, it is vicious. Having discovered what impressions afford him true and permanent enjoyment, and what influences occasion to him painful sensations—thence let us deduce his rules of conduct.

55. All the philosophy and all the religion in the world will never be able to carry us beyond the usual course of experience, or give us measures of conduct and behaviour different from those which are furnished by reflections on common life. No new fact can be inferred from the religious hypothesis; no event foreseen or foretold; no reward or punishment expected or dreaded beyond what is already known by practice and observation.

56. The law of Nature is a supreme, invariable, and uncontrollable rule of conduct to all men, the violation of which is avenged by natural punishments necessarily flowing from the very constitution of things, and equally fixed and invariable with the order of Nature itself. It is enforced by shame, remorse, infamy, misery, &c.

57. It must be by painful experience that moral error can be corrected.

58. Moral conduct springs from the mutual wants and interests of mankind. It is each man's interest that his neighbour should be virtuous; hence, each man knows that the public opinion will approve his conduct, if virtuous—reprobate it, if vicious.

59. Nothing can preserve untainted the genuine principles of morals in our judgment of human conduct, but the absolute necessity of those principles to the existence of society.

60. Truth and virtue alone can be the bonds of union, on which man can rely.

61. Whenever men distinctly perceive, and whenever legislators act upon the perception, that *virtue and vice exist solely with reference to the nature of human beings*—then may we expect to see truth and reason prevail in the world. Those rules of conduct only can rightly be called laws, which regulate human actions alike on one day, as on another day. In a nation calling itself a Republic, the laws of Moses should have no validity in courts of law, to authorize persecution for breaches of superstitious customs. Our highest object, and the end of our endeavours, should be to free our country from the oppressive exercise of religious tests in all judicial proceedings, and from the Sunday penalties, which violate the simple and imprescriptible rights of man. The tyranny of priests is even more odious and insufferable than that of kings. The attempt to justify the violation of natural liberty because the majority adhere to those Mosaical prescriptions which occasion it, only enhances the crime.

62. 'Tis a high hoax that—that priests should drive into alliance morals and religion; should cause it to be believed, that what is unnatural is true, and that pious imbecility only is goodness; as though falsehood and goodness, Nature and illusion, credulity and reason, were not opposites in all respects.

63. When the priests and their dupes say, that " the dogma of future rewards and punishments is the bond of society, and that to overthrow this dogma of the evangelical economy would free three parts of the Christian world from restraint, they might with truth rather say, that their impositions would be overthrown, and that the tyrannical institutions, and exercise of priestly power, would be immediately set aside. Men for their own safety are interested in the observance of the obligations of civil order, and, indeed, its infringement leads to strengthened measures for enforcing its provisions, and to their increased effect by the experience of their indispensability. He must be as great a fool who believes that there could possibly be a necessity for a general flood over the earth, to execute vengeance upon the offenders against natural morals, as he who gives credit to its physical possibility.

64. Experience teaches us, that the calamities of mankind have sprung from their religious opinions. The ignorance of natural causes created gods, and imposture made them terrible. Mankind lived unhappy, because they were taught from their infancy to think that God had condemned them to misery. They never entertained a wish to break their chains, because they were taught that devotion, the renouncing of reason, mental debility, and spiritual debasement, were the means of obtaining salvation

# BIBLE OF REASON.

## CHAPTER X.

MOTIVES OF ACTION—OUR DESIRES, OUR INTERESTS, OR THE PASSION OF SELF LOVE, THE MAIN SPRING OF HUMAN CONDUCT, TEMPERED BY THE NATURAL PASSIONS OF SYMPATHY, BENEVOLENCE, AND HIGH MINDEDNESS—THE VIRTUES—APPEAL TO THE HONOUR AND SENSIBILITY OF MANKIND, TO ACQUAINT THEMSELVES WITH THE TRUE CONDITION OF THEIR EXISTENCE, AND JUSTLY APPRECIATE THE FRUITION OF HUMANITY.

1. Self love, when it is not an absolute and exclusive sentiment, is the origin of all our virtues. All is modification of self love, from the love of life to the contempt of death.

2. Interest, which is accused of all our crimes, deserves generally the praise of our virtues.

3. There is a refined and a gross self love; the former derives pleasure from the pleasures of others—the latter, solely from ourselves.

4. We see in man passions which he has in common with the brutes, and which consist of animal wants become excessive; he has others which are social wants grown to excess. If our necessities develope the intellect, the passions are the principle or cause of every thing great which man performs, whether good or bad.

5. It is difficult to survey the powers and properties of human nature without perceiving a similarity and relationship which defy the ingenuity of misanthropic sarcasm to refute.

6. That prompting and sustaining power—indignation against wrong—is the counterpart of zeal for right, the aliment of high feeling, the generator and supporter of that noble enthusiasm, without which, no one is able to accomplish any great moral undertaking.

7. The virtues are, for the most part, the children of self interest; and industry, calmness, moderation, and heroism, in misfortune and in torments, are no more than the art and faculty of confining the agitations of violent and tumultuous passions. Sincerity itself is often no more than an artful kind of dissimulation.

8. Generosity, by which he who gives and he who is only a spectator, are equally dazzled, is, especially on signal occasions, no more than ambition disguised; an artful refinement of self-interest, or the vanity of giving, which we prefer to what we give.

9. Pride on the one hand, shame on the other, and the natural dispositions of our organs, nerves, and fibres, produce the most brilliant virtues; and the man who swells with self-applause and pride, would often blush if he knew the principles of his great actions.

10. The sentiment we suppose we feel, is very different from that by which we are really actuated. The great actions which historians and politicians consider as the effect of a great design, or of great courage, often owe their birth to the ridiculous convulsions of humours and passions.

11. There is so much of base alloy in our very best thoughts, that it is melancholy work to criticise too closely the motives of our most worthy actions; at least, it might be recommended to every one to let those of his neighbour pass current, however narrowly he may examine the purity of his own.

12. Something selfish will often mingle with our noblest and purest emotions.

13. The practice of virtue often proceeds from an inability to obey the dictates of vice; it often happens that our weakness is a better protection than our force or reason; we think we are virtuous when we are only weak.

14. The vices, by crossing and succeeding each other in their turns, are reciprocally weakened and destroyed; and this is one of the principal causes of the eternal contradictions of the human mind.

15. They who would have us follow virtue for its own sake, independent of any pleasure or advantage that we may find in the pursuit, are visionaries who build a theory without examining the grounds on which they build it, and advance doctrines without examining principles.

16. Our pleasures, or which is the same thing, our interests, are the natural objects to which every man, according to his constitution, attaches happiness. Compelled to judge of actions from their effects upon ourselves, we approve of the interests which animate others according to the advantages which they produce to the human species. Thus, we admire bravery, generosity, and talents; and this admiration and sympathy impel our own generous and energetic efforts.

17. It is the nature of man to love himself, to preserve his existence, and render it happy. Experience and reason soon convince him that he cannot, alone, command the means of gratification. He sees other human beings engaged in the same pursuit, yet capable of assisting him to attain his desired object. He perceives that they will favour his views so far only as those coincide with their own interests or wishes. He will then conclude that, to secure his own happiness, he must conciliate their attachment, approbation, and concurrence, and that it is necessary to make them find advantages in promoting his views. He sees what is agreeable or disagreeable to them, and these experiences give him the idea of justice, &c. The procuring these advantages to mankind constitutes virtue. Virtue is

nothing more than the art of rendering a man happy, by contributing to the happiness of others. Merit and virtue are founded upon the nature and wants of man. Both virtue and vice rest only upon relations subsisting among all human beings.

18. Men are now cured of their passion for hypotheses and systems in natural philosophy, and will hearken to no arguments but those derived from experience. It is full time that they should begin a like reformation in all moral disquisitions, and reject every system of ethics, however subtle and ingenious, which is not founded on fact and observation.

19. The existing generation is thirsting for knowledge, and, above all, for ideas fixed and positive; the human mind, in the present age, desires the only repose and satisfaction that are honourable and durable—the repose and satisfaction yielded by the knowledge of the truth.

20. There is now a superabundance of facts to remove all doubt from every mind, and the principles may now be fully developed which will easily explain the source of all the opinions which perplex and divide the world; and their source being discovered, mankind may withdraw all those which are false and injurious, and prevent any evil arising in consequence of the varieties of sentiments, or rather of feelings which may afterwards remain.

21. Although we may consider hypocrisy and enthusiasm as fit food for ridicule and satire, yet we may be sensible of the difficulty of holding fanaticism up to laughter or abhorrence, without using colouring which may give offence to those who are sincerely worthy, though prejudiced and mistaken in their views.

22. If mankind were universally and seriously occupied in the study of the laws of intellectual power, such a degree of thought and sympathy would be generated, as to dispense with altars and thrones over all the world. The controversies of sectarian creeds and factious policy, supported by penal laws to suppress thought and inquiry, are the causes of eternal discord, and of the present defective state of the human intellect.

23. All the past and present institutions of the world are a proof of the everchanging insanity with which the popular mind has been possessed. Man is born in ignorance, and, from his birth, he is surrounded with the errors of some sect, some class, frequently of some party, and always of some country. His natural wishes are to press onwards towards happiness; but he is strongly and successfully opposed by the multitudes around him, and by the ignorantly and improperly devised institutions of society. He is compelled to be insincere, and this circumstance alone will destroy human happiness.

24. We cannot expect to take away from a whole nation its religious ideas, because they have been inculcated from the tenderest infancy. But the public, in the long run, may reap advantages from labours, of which they at present have no idea. Reason, having truth

on its side, will gradually insinuate itself into the mind, and become familiar to man.

25. Let us be indulgent towards the opinions and habits of our fellow-men, each of whom is the passive instrument of perverted education and associations: let us not despise others, either for ignorance, or for errors, in the formation of character, arising from the vices of society, or the prejudices established in youth.

26. O, men! Ignorant on the simplest subjects, how indulgent ought ye to be towards the opinions of others! Why persecute, defame, and burn him who cannot believe that three make but one; that a little flour and water is flesh and blood—a cake God; that a mother should remain a virgin; that a star travelled from the East Indies into Arabia without being seen by any except those whom it served as a link; that darkness covered the earth on a day when everybody saw clearly, except the writer of the falsehood, &c.?

27. Is the present race any worse for being but a little wiser than their ancestors? The unbounded exercise of sorcery and witchcraft was never once disputed among our almost immediate forefathers; a belief of their extended influence formed, indeed, an important branch of their superstition! And it is a well known fact, that in those days, a number of the human species, scarcely to be credited, fell the innocent and unhappy victims to such groundless and melancholy dreams and prejudices. In the reign of Louis XIV. the belief in vampyres was general among the Christians, and Luther's writings show that he was well acquainted with the nature of killcrops.

28. How miserable are men thus superstitious and unenlightened! They come into being under the unfortunate influence of those mistaken and dangerous tenets that have been solemnly sanctioned as truths the most sacred and unquestionable.

29. Can it, at this day, injure the morals of society, or the interests of mankind, to make them still a little wiser than they are—to divest them of a part of their folly, and prevent them from falling again into groundless and false impressions, tending to destroy, or at least set them at variance with one another?

30. What is there in this natural state of existence, that a man should degrade himself by a base and dishonourable acquiescence in tenets, which he is convinced are ill-founded and dangerous to society? And why should truth be suppressed, because it flatters not the grossness of the conceptions, and the reigning prejudices of the multitude—only serving the interests of the priesthood? Such, however, is the force and excellence of truth, that, to the unprejudiced mind, it requires but to be known in order to be admired: though it should then meet with the approbation but of few individuals, yet the approbation of the wise and good is ever to be preferred to that of the multitude. The greatest and most illustrious characters that have enlightened the world, have generally fallen a sacrifice to the despotism of tyrannical superstition, or to the madness and folly of mankind. What pains are not taken to stop the inlets of all know-

ledge, to blind or confuse the people's minds. What innumerable tracts, whose contents are absurdities, are eagerly circulated among the undiscerning multitude! The few who have written in a rational and consistent manner, and whose clear discernment and improved understandings have raised them above the ordinary level of mankind —how have they been too often requited? Ignorance discovers not the excellence, nor the truth of their observations; or, because they differ from the unenlightened part of the human species, they expose themselves to the disapprobation and the censures of the priest-led multitude.

31. Priests say that their religion recommends universal philanthropy; they pretend to teach peace and benevolence, and are the instigators of tests, persecutions, and violence. They assert that philosophy never taught such kind sentiments as their creeds: are they more ignorant, or more impudent? They enslave mankind, and at the same time beguile them with the name of freedom. They assume the tone of solemnity, and what more easy for knaves? They speak of righteousness, and holiness, and love of men's precious souls, and filch from them their money, which they so greedily covet. Their lives are not very consistent, to be sure—but what signifies that? Nobody is free and virtuous enough to notice it. They bless, they curse, by turns, as they think may answer their purpose. They succeed in making men dupes, and that is their business. They practice on the weakness, the credulity, the ignorance, and the passions of mankind: this brings lucre to the pulpit. Priesthood is a trade founded on human credulity. Those who are faithful to Nature, and whose benevolence inclines them to impart the advantage of knowing the truth to their fellow-men, call for no pay: their object is not emoluments and consequence, stolen from others; but the shedding abroad the light and comfort which are experienced in their own honest hearts.

32. Another argument of their profession is, "Believe: if you be wrong, nothing will follow; if you disbelieve, you may suffer eternal tortures." The absurdity of this argument is double. They lay it down, as a rule, that a man can make himself believe any thing he pleases; they also infer that a man may be damned because he cannot believe.

33. Priests and their trade are as much to be resisted, as impostors and tyrants of every description: they proclaim their dogmas to come specially from God; then why hinder their being scrutinized? Is it supposable that the word of man could prevail against the word of God? Shallow, vain, villanous egotist! Human nature, most of all depraved in the priesthood, uses the vilest means to secure its dominion.

34. Religion has been reputed consolatory, because the wretched are most abject in their faith. That the prospects of hereafter are not delightful to believers, may be pronounced from the anxiety with which they protract life through all the changes of sickness, langour,

decrepitude, and sorrow. Were they happy in their hopes, they would hail the approach of death as the harbinger of consummate felicity.

35. What is the state of believers? The religious societies, who give decided testimonies of their belief, (for acquiescence in an established faith differs widely from conviction,) are of the most melancholy and splenetic habits; and those who ponder over their creeds with peculiar earnestness, are wretched, diseased, and their thwarting features betray the deformity of their minds. Pascal, the great mathematician, was the most melancholy of wretches. St. Pierre hinted at his own derangement, and said that he could not hope for happiness even in fancy.

36. It is a well known fact, that the precise and exact often expect death with the uneasiest feelings. Those who suffered the severest discipline, whose days were spent in prayer, and whose dreams were adoration, have shrunk from the grave with agonies more distracting, and felt pangs at its approach more alarming, than wretches the most abandoned. Granting that many draw their consolations from a sincere trust in the intelligence they fancy superior to humanity—is that a plea for the oppression exercised under the influence of the ministers of their superstitions? Those manly and firm principles produced by education and correct knowledge of Nature, will sustain us in every contingent vicissitude of our lives; and they who are brought up in this knowledge, will never be reduced to the deplorable weakness of having recourse to the superstitious utterance of prayers and psalms, in order to obtain the delusive relief supplied to the imagination by prostration before the dread object of religion. Whatever be the fancied object of worship—a mother virgin, the great triune one, or the moon—superstitious weakness deludes itself with the persuasion that the favour and interest of a powerful being has been obtained.

37. Amid the hundreds who have triumphed in the glorious prospect of future reward, the millions of believers who cling to life with the tenacity of despair, and die with doubt and apprehension, are not noticed. To them all is dark, dreary, and unfathomable—replete with terror and apprehended torment.

38. Nothing but enthusiastic folly can induce a man to prefer improbable conjectures, attended with uncertainty and insupportable fears, to an evident system of positive morality and physical certainty, which must confirm and set the mind at rest.

39. A superficial or shallow state of the mind may be fitted for resting in satisfied ignorance under the extravagant and credulous illusions of superstitious faith and hope; but, can the delusive notions of pious and unreflecting simpletons, more often perplexed and suffering under events regarded as severity of infliction, than consoled and elevated by receiving as blessing their more favourable experience in life; can this state be compared with that sound and certain satisfaction and natural happiness afforded by knowledge derived from

reason and conviction, and a sense of moral innocence? Reason says, "prize existing enjoyments." Blind prejudiced, and misanthropic passion says, "there is no enjoyment on earth;" cheats itself out of the present and deludes itself with the vain prospect of amends to be made hereafter for the misery it creates for itself here. Who, acquainted with realities, ever wished they had remained in pious imbecility? Who, but a pious fool, would wish to be the dupe of an irrational imagination leading into silly credulity, doubt, darkness, and fear, rather than advance with a clear mind into the full light of reason and truth? Whoever is impressed with the notion that a state of pain and distress in the world is only endurable by means of prospective joys to recompense it in a fictitious elysium, and is not aware that an acquaintance with the actual condition of our being supplies fortitude to support even extreme endurance with knowledge of and reconciliation to the circumstances by which it has necessarily or naturally happened, cannot have passed beyond the babyhood of self delusion. The man of knowledge is tired and disgusted by the croaking note constantly repeated to him by canting folly, that his principles are insufficient to serve and solace him in the hour of trial and death—which note continues to be uttered in spite of the instances constantly occurring to convince any thing but a religious blockhead that a man of sense and virtue, aware of death producing the actual termination of his sensations, can view the approach of such event calmly and satisfactorily.

40. All the essays to prove the truth of the Christian religion have been tissues of sophistries and deceptions, only calculated to confuse the mind, and prevent its escape from the fold of priestly error.

41. Unprincipled priests have sustained their craft by enforcing faith in ridiculous and demonstrated falsehoods.

42. Every man should beware of him who uses means to inspire him with terrors; of him who would possess him with fears in order to reduce him to subserviency, for his own ends. Whoever attempts to operate upon an innocent heart, by exciting dread of pretended supernatural influence, does it with a sinister purpose.

43. O ye who are acquainted with the real conditions of your nature! O ye who are believers in the truth! banish overwhelming terrors from your hearts. Cease to contemplate futurity. Live for yourselves and your fellow-beings. Your pleasures are allowable, while they neither injure yourselves or others. Dry up the tears of distressed worth and injured innocence. Let the mild fervour of friendship, and the esteem of beloved companions, make you set light on the pains of life. Be just, since equity supports the human race. Be kind, as bounty attaches every heart. Be indulgent, since you live among beings weak like yourselves. Be modest, as pride hurts the self-love of every human being. Pardon injuries, as vengeance makes the heart cankered. Be moderate, temperate, and chaste, since voluptuousness, intemperance, and excess will destroy your health, and render you contemptible.

44. The wicked may escape human laws, but can never fly from natural consequences. Abandon yourselves to intemperance, and you will shorten your existence. If addicted to vice, you will perish under fatal habits. Look into the hearts of those wretches whose countenances would disguise their anguished consciences. See the covetous miser, haggard and emaciated, groaning under wealth acquired by the sacrifice of himself. View the gay voluptuary, secretly suffering under a broken constitution. See the liar, deprived of all confidence: the icy heart of ingratitude, which no acts of kindness can dissolve; the iron soul of the inexorable, whom the sight of misfortune could never soften; the vindictive, nourishing in his bosom the gnawing vipers that consume him. Observe the sleep of the murderer, the iniquitous judge, or the oppressor, whose couches are surrounded by the torches of the furies. Avoiding their errors, and finding your bosoms the constant abodes of peace, you will be happy in the enjoyment of satisfaction and self congratulation.

45. If we are not honest, benevolent, virtuous, and charitable, we can never enjoy the sweets of life. The storms of passion will embitter our happiest moments; our unjust practices will deprive us of our best friends; our uncharitable feelings will disgust our most devoted admirers; and our vicious habits, contracted probably in early life, through the neglect of our instruction, will scarcely fail to bring utter ruin on our families—forever banish happiness from our bosoms, and entail nameless miseries on our innocent, injured wives and children.

46. The free exercise of our reason in the pursuits of physical and moral truth, has but a tendency to support the cause of genuine virtue and humanity; to shake the inveterate and malevolent prejudices of mankind; to assuage the remaining turbulence of ignorance and error: and thus to smooth the way to that civilization and refinement, which not only enliven and give peculiar relish to the precious moments of existence, but essentially contribute to the peace, safety, and welfare of the human family.

47. Among the capricious weaknesses of humanity, that one is particularly remarkable which inclines us to esteem persons and things not by their real value, so much as by the opinion of others, who are often very incompetent judges.

48. The happiness of needing to consult none other than our own conscience, can only be known to him who has become sufficiently enlightened. Whoever needs the countenance of other persons' opinions to confirm his own, can know no real satisfaction and confidence.

49. The faculty of deciding with confidence, is only to be found in that man whose own experience has proved to him the truth of acknowledged maxims—in him, finally, who feels in his positive knowledge, a conviction of the infallibility of his judgment.

50. Simplicity and truth are to be found only among the few whose imagination is regulated by study and reflection.

51. Philosophy depends on argument; superstition on credulity.

the one rests on the uniform experience of things; the other on their violation. Philosophy does not parley with the apprehension of the timid; it does not press into its service denunciations of eternal and excruciating vengeance; its professors are not supplied by revenues extorted from the prime necessaries of the people; it requires no statutes villainously foisted into the legal code, to protect its tenets from disquisition—for truth and freedom, not falsehood and tyranny, are its aim.

52. Love of truth never raised a persecution. Persecution springs from the ambitious desire to govern the opinion of others, and thus convert them to their interested uses; and a religious ambition is by far the worst, the most rancorous, the most hateful and unreasonable specimen of its kind that ever infested the world; it is a direct violation of the rights of conscience—an atrocious and infamous invasion of the rights of man. A man wishes to compel me to think as he does, in order that I may subserve his purposes; not regarding my right to express my opinions being the same as he has to express his own: his opinions must be established; mine not dared to be uttered.

53. It is to experience and truth that we ought to have recourse, in providing remedies for those evils which are incident to our species. There, too, must be sought those motives which give the heart inclinations useful to society.

54. Every principle ascertained, is a body of evidence against lies, and prodigies, and perdition.

55. Forbid it, that any process of philosophy were capable to sear and indurate our feelings; that nothing should interest or agitate them but what arose instantly and immediately out of our own selfish interests.

56. We reject not sensibility from among the other qualities that operate in us towards making us good and happy. If the absence of sympathy, the want of fellow feeling, as regards the participation of others in our sensations, be a curse the most dreadful that can happen to humanity,—the same absence and want, as regards our participation in the sensations of others, are (if the expression may be allowed) more dreadful still; for they are certain, and speedily, to produce the first; and they possess all their own gloomy, impressive, self concentration besides. The first want of humanity is sympathy and fellow feeling. We are sometimes so circumstanced that a constraining sentiment of humanity impels us to act without permitting us to reflect, much less to calculate.

57. We harden ourselves in vain, to treat, with the indifference they deserve, the changes of the world; we strive ineffectually to be the self sufficing, invulnerable being: the stoical exemption, affected over the pains and vexations of human life, is as imaginary as the state of mystical quietism and submission aimed at by some crazy enthusiasts:—

> "——————— and, if I weep,
> 'Tis that our nature cannot always bring
> Itself to apathy."

58. A certain class of metaphysicians have attempted to form opinions and trace the connexion between moral causes and effects: to subject the mind to a certain fatality, these have arrogated the name of necessarians; and they even have carried their extravagance so far as to say that thought is a material product of the brain.

59. The doctrines of fatalism, when it means the will of an overruling sentimental power, influencing the circumstances that operate upon our condition in life, like predestination, sears the human conscience, by representing our actions as the result of an inevitable will, impelling man to act as a mere instrument in the hands of an intelligent operator.

60. Dry fatalism, or that recurring coincidence, which makes men connect their good and evil fortunes with particular days, months, or years, is another of the baits with which superstition angles for her vassals.

61. To state that, because exterior objects have formed our conscience, all our impressions are so linked with one another, that the exercise of the will is but an additional fatality and not justly blameable, whatever be the action, is false; for the sense of duty is the strongest impression imposed by those objects, and every act of perversity and disregard of that duty is deservedly punishable, and committed with that conviction by the offender himself.

62. Wicked men impute their actions to a malign horoscope or some prescribed series of events, in order to abate, if possible, the agonies of their conscience.

63. Vicious indulgence is not less discreditable to the head, than dull and disappointing to the heart; not less culpable as a crime, than contemptible as a proof of stupidity. There is no felicity so pure, no joy so unfailing, as those which spring from the self satisfaction of virtue.

64. Alas! how insufficient are all human efforts in the attainment of felicity, if these be not founded on virtue and goodness!

65. In moral security, there is that on which the mind can rest with satisfaction.

66. Calm tranquillity is all the felicity that human nature can firmly grasp or steadily retain.

67. The concurrence of every fortunate circumstance cannot produce happiness, or even tranquillity.

68. A life spent in conformity to the unclouded exertions of reason, is all that mortals can pretend to; for immortality is as little in our power as existence was before our birth.

69. Those who follow reason, enjoy more safety and more honour, in the conflicts of life, than those who pursue the dazzling phantom of imagination.

70. Let us submit with resignation to the course of things, and yield a tranquil acquiescence with occurrences, from a consciousness of their inevitable necessity; this does not forbid the exercise of human

virtue or wisdom, nor can it prevent or increase the operations of vice for both are parts of the same system.

71. Reason and philosophy teach us to bear our sufferings with mildness and resignation; but religion, which attempts to make them a source of comfort to us, attempts to counteract and subdue the powers of Nature, and makes us ridiculous enthusiasts.

72. Our reason is a natural advantage, by the right use of which, we may, in most cases, better our condition, and remedy many of the evils by which we are surrounded.

73. In suffering misfortunes by the will of providence, I feel myself treated with unkindness and partiality; but in suffering under an inevitable necessity, or irresistible flow of circemstances, I experience nothing more than the common lot of all human beings. Inward peace of mind, consciousness of integrity, a satisfactory view of our own conduct—these are circumstances very requisite to happiness, and will be cherished and cultivated by every honest man who feels the importance of them.

> " ——— E'en calamity, by thought refin'd,
> Inspirits and adorns the thinking mind."

74. The constant habit of surveying ourselves, as it were in reflection, keeps alive all the sentiments of right and wrong, and begets, in noble natures, a certain reverence for themselves as well as others, which is the surest guardian of every virtue.

75. A truly thoughtful man may sometimes fall into error, but he never can become either a habitual fool, or an unprincipled knave.

76. The happiest disposition of mind is the *virtuous;* or, that which leads to action and employment, renders sensible to the social passions, steels the heart against the assaults of fortune, reduces the affections to a just moderation, makes our own thoughts an entertainment to us, and inclines us rather to the pleasures of society and conversation, than to the indulgence of the grosser senses.

77. Those persons who have not all their moments filled up by some customary occupation, and who happen to possess activity of mind, in the intervals find themselves under the imperious necessity of being stimulated by the excitement of new sensations and ideas. If we need the company of others, to escape from ennui—that listlessness and languor for which the resources of science are the only substitutes—we must submit to the tastes and the wishes of our companions, or we shall run the risk of separating ourselves from the means of filling up the void of our time, since they will not depend on ourselves.

78. We should choose for ourselves that sort of industry which requires the exercise of the mind, without fatiguing it too much—an employment that will reward us for labour by the pleasure which it affords.

79. We should be content with our Nature, and derive from life the greatest possible advantage, by means of the just use of our

faculties, and by avoiding the errors by which human evils are aggravated.

80. Without practice, duties will be neglected, principles will prove ineffectual, and maxims will be forgotten.

81. Good sense and reason ought to be the umpire of all rules.

82. Moderation, in all things, is the law of enjoyment.

83. We should become well informed, and acquainted with the relation of things in general, that we may not be the dupes and slaves of the craft and chicaneries of others, and that we may be able to act an independent part in society; and we should search deeply, that we may avoid conceit, by knowing how much of science is unknown even to the wisest.

84. It is the peculiar and characteristic faculty of superior minds, to penetrate the depth of others' attainments, and estimate their talents, by perceiving and combining those minute circumstances which escape the observation of inferior intellects, or are only seen single and unconnected. A mere survey of the man and slight opportunity for conversation, will enable one of high wrought powers of intellect to guage accurately the mental standard, and determine the intellectual grade held by another; whereas the shallow mind is always unable to reach the depth of profounder acquirements, but always feels a sense of humiliating disparity.

85. There are men of daring and intrepid character, on whom no one that had looked, even slightly, or conversed with but momentarily, would readily venture to practise anything approaching to trick, or which required to be supported by intimidation.

86. There are men so just, whose consciences are so pure, that it is not possible to be in their company, without partaking of the blessedness, if it may be so called, which emanates from their hearts and their thoughts.

87. To be at once acute and assiduous, alert and accurate, is one of those rare combinations of talent and industry, which is seldom met with, except in the most happily constituted subjects.

88. In order to love mankind, little must be required of them. To view their faults without asperity, we must accustom ourselves to indulgence—to a sense that frail humanity has a right to expect indulgence from wisdom. The wisest men have always been the most indulgent. A profound knowledge of the human heart tends to dispose us to benevolence, to close our hearts against hatred, and open them to the principles of a humane and mild morality. A happy disposition is inclined to pity rather than condemn mankind.

89. Those who are indulgent themselves are the less disposed to excuse the want of it in others; because they discover in the opposite character more of pride than delicacy, and more inflexibility than wisdom.

90. Life would be too wretched if it were as common to commit enormities as to relate them.

91. If we wish that society should extend to us more of its sym-

pathy with our pleasures and consolations, than of its exultation at our sorrows and disappointments, we must be indulgent, and guard ourselves against selfishness and censoriousness.

92. In what we expect and require from others, we should let it be a little less than what we would do for them under the same circumstances.

93. The sentiments of those who are inclined to think favourably of mankind, are much more advantageous to virtue, than the contrary principles which give a mean opinion of our nature.

94. The great object of life is to learn what to do, and how to carry humanity forward; not to reproach any one, no, not even ourselves. We should reproach ourselves only for petty and useless feelings, and the want of a real sympathy.

95. The perfection of true wisdom, and the end of true philosophy, is to proportion our wants to our possessions, our conditions to our capacities.

96. One of the most certain means of happiness, is to know how to preserve a self-esteem, and to be able to look back upon our whole life without shame or remorse for ever having done a mean or unjust action.

97. Honour, when it means that purity of principle which preserves a man from every thing mean and contemptible in thought, word, or deed, is a valuable supplement to the law of the land, and the requirements of morality.

98. Innocence of conduct, when resulting from simplicity, is not so admirable as when, with a full knowledge of the world, and of men's depravity, hypocrisy, and vileness, the heart remains uncorrupted and generous: this virtue is truly admirable—the more exalted because it has escaped the propensity towards misanthropy—can perceive the wickedness of others, and still treat them with indulgence.

99. It requires a rare talent for discriminating and comprehensive observation of mankind, to be long familiar with the arts of the selfish and greedy, without judging harshly of the generous and disinterested.

100. In depraved hearts there is a coarseness, meanness, and callousness, the very sight of which almost shuts up the consciousness of feeling in our own.

101. Good manners have such a relation to good sense, that we do well to pay an early attention to those rules of behaviour which characterize improved society.

102. Rudeness in youth generally becomes vulgarity in age.

103. The pleasures of a reformed mind are certainly not so unalloyed and sweet as those of innocence; but it is, however, the only comfort which conscience can still give us. In a strong and sensible mind, remorse inspires the necessity of good conduct and correct habits, which diminish its bitterness.

104. They are much mistaken, who think that it is useless to

attempt instructing ourselves in an advanced period of life: such truths as we may have remained ignorant of during our earlier years, may still sometimes shed a benign influence over the closing scene of our existence.

105. All we have to do, is to occupy our intellectual faculties in calculating justly our wants; to employ our capabilities with greatest effect in obtaining their gratification; and, finally, we should submit ourselves to the necessity of our nature, and the inevitable conditions of our brief organization and consciousness.

106. A person, in the maturity of reason, doubts; in disease, his prejudices revive: priests then exult, terming his former doubts pretence or audacity; they pretend to consider dereliction of mind, by sickness or dotage, the time for sound and deliberate thinking. When the mind is enfeebled, the prejudices of infancy may recur, and strength may give place to weakness and decay; but the mind that is well established in the principles of truth, and aware of the realities of eternal Nature, will not be likely to turn fanatic under any circumstances.

107. If the perverse and mischievous man thinks to find among the good and the sensible, who are freed from the belief in supernaturals, a party to shelter him from the disgrace he deservedly merits in society—he is none of us; for it is not possible that a morally reflecting man should be disposed to act in a way that would commit him in his proper estimation. Wherever there is an exalted and pure sensibility to truth, there will be an exquisite and inflexible regard for goodness; and when evil propensities prevail in the heart, no dauntless and steady independence of mind can ever be enjoyed. He who can permit himself in acts of injustice, is well punished by his dread of an avenging God, and eternal torments: to be church buffeted is no worse a suffering than a vicious man deserves.

108. It is in the power of the abusive to charge men with intentions which they never entertained—with motives which their hearts abhor. The innocent conduct of individuals may be easily misinterpreted, and such misinterpretation will be readily adopted by the prejudiced and unreflecting, who are ever willing to suit things to their own malignant purposes. It is wiser then for us, who declare the truth of everlasting Nature, by prudent, good, and regular conduct, to acquire such a character as will explain to the impartial observer, the purity of the motives by which we are actuated, in cases in which our views are ungenerously or maliciously misrepresented. We sacrifice our personal interests; we incur the rancour of clerical malice; we resign all that others prize as pleasures and advantages—for the sake of virtue, reason, and truth; and we enjoy felicity unknown to the ignorant and superstitious.

109. Our lives pass away; endless ages roll along: let the man of knowledge ever be undismayed and tranquil: it is his province to possess himself in confidence—enjoying nature by his rights and his reason.

110. Happy is he, who, at the close of his life, can look back on some monument of his genius, some act of public utility or private benevolence; or who can reflect on having constituted the happiness of the individuals of his own family, by his kindness and exertions—if he has been able to free himself from the bonds of superstitious prejudices, and has enjoyed the light of science—has looked upon Nature in its extent, and said "'tis all mind can"—he will then truly say with satisfaction, "I have lived."

111. Our main object should be to reconcile all our civil and political institutions with the actual condition of our nature, so as to derive the highest enjoyment that life affords during the term of our existence; and when this great end shall be obtained, and our natural rights and imprescriptible liberties shall be enjoyed—it must be attended with the downfall of religious despotism, and all celestial imposture and priestcraft shall

"Dissolve at once in air at truth's resplendant ray."

## CHAPTER XI.

## MISCELLANY OF MORAL SENTIMENTS, &c.

ALPHABETICALLY ARRANGED.

" La morale profite plus quand elle s'insinue dans l'ame par pensées détachées."
" C'est en recueillant avec soin ces maximes détachées, qu'on pourra parvenir à fonder le vrai système de la morale ; comme c'est en rassemblant une longue série d'observations et d'expériences, qu'on trouvera, peut être, après une suite de siècles, le véritable système de la Nature."*

### ABSENCE.

There is something fearful in returning to those we love, while yet uncertain what ills or changes long absence may have effected.

### ABSENCE OF MIND.

Let the mind be never so absorbed by its own internal feelings, we have still some command over the train of ideas with which the attention is occupied.

### ACCURACY.

The humble virtue of simple accuracy is not so common, nor so easily practised, as might be supposed.

### ACCUSATIONS.

Such is the nature of man, that the very accusation of crime, without the proof of it, rests upon the mind, and is ever after associated with the name of the party accused, as crime itself.

" ———— Malice scorn'd, puts out
Itself; but argued, gives a kind of credit
To a false accusation.

### ADVERSITY.

1. Much adversity and many disappointments are generally suffered before we are able duly to estimate the objects of life

* TRANSLATION.—We derive most advantage from moral precepts, when they are insinuated into our minds by detached thoughts.
It is by a careful combination of these scattered maxims, that we shall be able to found the true system of morality ; as it is by collecting together a long series of observations and experiences, that we shall, perhaps, after a succession of ages, find out the true system of Nature.

2. The roots of real virtue gain strength beneath the frosts of adversity.

3. There are moments of adversity, which let us into some feelings of our Nature, to which we might otherwise remain perpetual strangers: we are forced to decend into our own hearts, and disposed thereby to render justice to ourselves and others.

### ADVICE.

1. A man, determined upon taking advice, should also determine to put his counsellor in possession of every thing necessary to qualify him for giving it.

2. When young men forget what is their duty, they owe deep thanks to the friend who will remind them of it.

### AFFLICTIONS.

1. Sorrows and afflictions dispose the mind to the reception of impressions, which, in days of gaiety and happiness, would take no effect upon it.

2. There may be agonies of distress in which the mind is so much jarred, that it ceases to be responsive even to the feelings which have most engrossed it.

3. Perhaps there is no situation in which the mind is entirely unsusceptible of pleasure.

### AFFRONTS.

He that too much refines his delicacy, will endanger his quiet. Whatever be the motive of insult, it is best to overlook it; for folly scarcely can deserve resentment, and malice is punished by neglect.

### AGE.

1. If, with infirmity of body, comes infirmity of temper and mind, the case of the aged more strongly claims the dutiful observance of those who are bound to them in love and affection.

2. There is a time in the life of men advanced in years, when they begin to fear a failure in their faculties; but, when that time has passed, they lose all doubt of their capacity and competency.

### AMBITION.

1. Were all objects of ambition looked upon closely, their advantages would be found chimerical.

2. We should avoid all those insanities of the mind engendered by unwise example and early errors—such as the passion after posthumous fame, which can seldom be realized, and can never be felt; the love of wealth beyond the means of comfortable enjoyments; the thirst for renown among beings who think not of us in sleep and in death; and the zeal of self devotion in any cause of the hour, the object and use of which will be forgotten in a year, and laughed at by the next generation.

3. To be ambitious of praise, is perfect folly and vanity.

4. The desire of fame, in those who have the ambition without the proper faculties, runs wild and discovers itself in a thousand extravagancies by which they would signalize themselves from others, and gain a set of admirers.

5. Ambition is the necessary spur of a great mind to great actions; when acting upon a weak mind, it impels it to absurdity, or sours it with discontent.

### AMOUR PROPRE.

1. He who stirs up against himself another's self love, provokes the strongest passion in human Nature.

2. As we advance in life, we are taught by severe experience, that there is inconvenience, and oftentimes danger, resulting from unrestrained candour. We find that it is prudent to keep on good terms with the vanity of those around us; because, the more just the mortification felt by self love, the more implacable will be the animosity of the person so wounded.

3. So it is, that a man who has sufficient firmness to endure misfortune, and philosophy to bear with real calamities, suffers himself to be agitated by the slightest attack on his *amour propre*.

### ANAXAGORAS.

Anaxagoras was persecuted by the Athenian clergy for attempting to destroy the vulgar belief in the influence of gods over Nature, by teaching that its phenomena occured in the uncontrollable action of bodies existing with properties fixed and eternal in their kind.

### ANTICIPATIONS.

1. I should have had a poor opinion of that man's heart, who had not in his youth formed romantic expectations of human virtue and happiness; but I should have a much poorer one of his head, if he did not, in maturer age, see reason to abandon them, not altogether, but so as to seek for nothing more than practicable excellence.

2. Possession is always short of hope, and things never pass out of imagination into reality, without losing considerably.

3. Our pursuits, when considered in the gross, and from that remote point of view, from whence only their leading features could be discovered, each alike promises a series of unalloyed enjoyments. But how different the scene when we approach within sight of the minute details! Numberless little troubles, nameless inconveniences, and hourly cares, unthought of before, often start up when in possession, inch by inch, to devour, like a gnawing worm, that felicity which, viewed from a distance, seemed so entire!

> "———————— All, when life is new,
> Commence with feelings warm and prospects high,
> But time strips our illusions of their hue."

### APPROBATION.

The approbation of our families, who are with us in our secret hours, hear our private converse, know the habits of our lives and the bent of our dispositions, is, or should be, to us far more pleasing and triumphant than the shouts of the multitude, or the worship of the world.

### ARROGANCE.

1. Few things are more disgusting than that *arrogant* affability of the self great, which only serves to show others the sense they entertain of their inferiority, since they consider it necessary to stoop so low to meet it.

2. What is more humiliating than to be addressed in terms of such condescending mockery of friendship, as the self-consequential apply to those they think their inferiors, when they wish for any immediate purpose to conciliate or coax them—a tone which generally contains, in its very familiarity, as much insult and offence, as the most direct assumption of distance and superiority.

### ASSISTANCE.

1. Vast failings are overlooked, in those whose aid we want.

2. The precise qualities which procure a man offers of assistance, are those, nine times out of ten, he would sacrifice by accepting it.

3. Assistance from *friendship* is always bought dearly, and turns out generally to be good for nothing when you have it.

4. Pity and relief are oftener met with under the thatch of the cottage, than in the mansion of the rich.

### ASSOCIATES.

It is in the nature of the human heart, to feel a closer connexion with those who are nearer to ourselves in rank of life. We do not feel a desire to associate with those, to whose habits of life we cannot be reconciled, because we are unaccustomed to them: we may fly with open arms to an equal, but not to a superior.

### ASSOCIATED IDEAS.

How often do we find ourselves in society, which we are sure we have never before met, and yet feel impressed with an embarrassing and ill-defined consciousness that neither the scene, the speakers, nor the subject are entirely new.

### ASTONISHMENT.

We ought only to be astonished at our being still able to be astonished at any thing.

### ASTRONOMY.

Astronomy, by the grandeur of its views and the perfection of its theory, is the most splendid monument of human genius—the most

sublime production of man's intelligence. Misled by the illusion of their senses, and by their personal vanity, mankind, during ages of ignorance, regarded the earth as occupying the centre of a finite sphere, with sun, moon, and stars as its appurtenances; they feigned to themselves its creator and comprehender; and they were fully punished for their foolish pride, by the superstitious fears with which these false notions inspired them. After long studies, the veil, which hindered them from perceiving the true system of the world, was removed from before their eyes. They then found themselves to be nothing greater than insignificant objects, existing on the surface of a globe that was scarcely perceptible in the planetary system of which it formed a speck, which system itself was but an imperceptible point in the universe. The enlarged ideas, to which this discovery has led, are calculated to console man for the rank he holds on the earth, by acquainting him with his real condition, and the extreme narrowness of the base on which he has been accustomed to measure the universe. We should watchfully preserve and carefully improve our stock of knowledge pertaining to this highest of sciences, which constitutes the most gratifying subject of contemplation; has rendered most important aids to the sciences of navigation and geography; but the greatest benefit of which, has been the dissipating those terrors occasioned by celestial phenomena, and the destruction of those errors which arose from ignorance of our true relations in Nature—errors and fears which would speedily be revived, if the lights of science were extinguished.

### ATTEMPTS

Nothing will ever be attempted, if all possible objections must first be overcome.

### ATTENTION TO AFFAIRS.

1. It behoves every man to become acquainted with his own affairs, as soon as he has any that are worth attending to.

2. A person is always easy, whose affairs are always in a regular arrangement.

### ATTENTION.

1. The defects of our actions proceed from want of attention; if men were more attentive, they would make fewer errors.

2. Fixing the attention in youth, is laying the surest foundation of that superstructure on which the intellectual and moral happiness of the individual depend. It is the first step towards the developement and perfection of the reflecting faculties.

### ATRABILE.

The sense of depression and melancholy—effect of atrabile—is best remedied by a simple diet and a moderate indulgence of the appetites; and, in case of nervous debility, exercise and fresh air will soon restore comfort to the feelings.

### ATTRACTION.

1. Attraction, or the property of gravitation, was known before Newton's time; he only found it to act in the direct ratio of the mass, and inversely as the square of the distance.

2. Gravitation is but the mutual affection existing between bodies similarly constituted.

3. The word attraction ought never to be used but to express the fact, the existence of which is acknowledged.

### AUSTERITY.

1. They, whose very presence wounds our amour propre, by imposing restraint upon us, may be esteemed, respected, and even admired; but we can never regard them as amiable.

2. That conduct with which the world can directly find no fault, may still be allied with bad principles; that is to say, it may savour of rigour and obduracy. Natural manners and superior talents, give umbrage to those persons whom the world too readily honour for their strictness.

3. There have been men who have gone so far as to make a conscience of their perverse and obstinate pride; others have extracted from their fanaticism, motives for justifying the worst resolves of their own bosoms: habitual crime supplies certain characters with a kind of indurated temper which exempts them from the sense of compunction, at least while misfortunes do not overtake them.

4. Religious characters—those tempered high with fanaticism—are capable of acting with much villany.

5. There is a superstitious, cold-blooded, heartless cruelty, which is the extreme point that crime can reach.

6. The lofty man, who assumes airs of importance and dignity, and mistakes pride for high-mindedness—who is even just in punishing, but knows not how to pardon—checks and alienates those hearts, the drawing forth of which by liberality produces those men who are the admiration of the world.

7. Excessive severity in only calculated to alienate the affections of young people, to spoil their temper, to make them intractable, and to plunge them into a course of errors which mild counsels and kind treatment would usually prevent.

8. Virtue, divested of humanity, is but hateful rigourism.

### AUTHORS OF GENIUS.

Authors of genius are the more interesting, when they display themselves in their simple colours, and when their works appear improvised rather than composed.

### AVARICE.

1. Avarice is ambition's bastard brother, though ambition be ashamed of the relationship.

2. Is it not strange that the love of gathering gold should survive the care to preserve both property and life.

3. Not even the possession of gold can gratify, for more than an instant, the very heart that is most eager in the pursuit of it.

### BAD PASSIONS.

Bad passions awaken each other; the fiend avarice invokes that of pride, and pride is to be supported by cruelty and oppression: avarice and pride soon advance to aristocratic insolence.

### BEGGING.

1. He who, at the pressing solicitation of bold and noble confidence, hesitates one moment before he grants, proves himself at once inexorable.

2. I am prejudiced in favour of him who can solicit boldly, without impudence—he has faith in humanity—he has faith in himself. No one who would not be desirous of giving grandly, can ask nobly and with boldness.

3. There is no such heart-scalding insolence as, in refusing a solicitation, to refer the supplicant to others, and with prudential admonitions too. Curse him who would beg, were it not to avoid doing worse.

### BENEFITS.

1. Benefits become injuries, when they serve as a pretext for presuming to treat insultingly him who has received them in the confidence of friendship.

2. It is less dangerous to commit injuries against some men, than to do them too many favours.

### BENEVOLENCE.

1. If dissimulation is ever to be pardoned, it is that men have recourse to in order to obtain situations which may enlarge their sphere of general usefulness, and afford the power of benefitting themselves and others to those who must have been contented only with the will.

2. The feeling of benevolence is a greater pleasure than the possession either of money or power.

### BIGOTS.

Nothing can be so narrow as the scale of what is admirable fixed in the mind of a bigot: all moral excellence, all brilliant accomplishments are naught; nothing is of any consideration but the formalities and observances, which they are accustomed to regard as of the highest importance. Bigots acknowledge no excellence except their own particular habits, and are blind to the most shining virtues in any one who dissents from their own creeds. Talents nor virtues do the possessor of them any credit with such people; they scowl upon

and disparage all that does not square with the level of their own stupid conceit.

### BIRTH.

Sure it is a boast as honourable, to have those capacities which are necessary for the foundation of a family, as to be descended from one who possessed them some centuries before.

### BOASTERS.

1. The more people boast, the more every body is curious to observe all their steps; and it happens, most times, that they fall very short of their bragging words.

2. Presumption and arrogance are seldom made good, upon the upshot, by deeds and actions.

3. It is the common fate of all things that are much cried up, never to attain to the degree of perfection that was expected; reality could never equal imagination; because it is as difficult to have all perfections, as it is easy to have an idea of them.

### BOLD SPIRITS.

There are bold spirits who overstep the limits which use and education fix to the opinions of men in every state of society.

### BUSTLERS.

There is a kind of men who may be classed under the name of "*bustlers*," whose business keeps them in perpetual motion, yet whose motion always eludes their business; who are always to do what they never do; who cannot stand still, because they are wanted in another place; and who are wanted in many places, because they can stay in none.

### CALMNESS.

1. Some characters of the utmost activity, are much calmer than the most inactive: we should distinguish always between indolence and calmness; calmness is the beginning and end of useful activity; indolence the beginning, middle, and end of uniform apathy for all activity.

2. Those who govern well are generally calm: they are prompt and resolute, but steady and mild.

### CANT OF FEELING.

Nothing is so disgusting as the whine of tenderness; the mere cant of feeling; the parade of sympathy: they bring the most amiable part of our nature into disrepute, and prevent many a man from being generous, lest he should be thought ridiculous.

### CARDS.

To dribble away life in exchanging bits of painted pasteboard, round a green table, can only be excused in folly or superannuation.

### CAUSE AND EFFECT.

It is curious to observe the many cases in which similar effects are produced by similar causes; or rather the various feelings and actions, which, though not even remotely assimilating, equally conduce to the same end.

### CHANGE OF OPINIONS.

We observe that when a new idea is presented to our minds, it is not enough that it should be, in itself, just and true, for it to be readily adopted by us; it is also essential that it should as well harmonize, in its relations, with the sentiments we already entertain. This explains the opposition, and even irritation, which truth has to encounter at certain times, and among certain men: it also accounts for the pain which judicious and well-informed minds experience when false or crude ideas are presented to them. Our intellect being the most complex product in Nature, the most liable to all sorts of influence, the most susceptible of alterations and changes of all kinds —it must necessarily be constantly varying in its general disposition. Yet, as every thing is connected in the universal economy, and changes only occur by gradation and transition—in like manner, it happens that any change in the modification of our mind is brought about. This is the reason why much time is requisite for one of strong and decided intellectual powers to pass from one system of ideas to another to which it is opposed.

### CHILDREN.

Towards our children we should be full of tenderness, complaisance, and indulgence; in our presence they should never lose aught of their liberty and candour. On this condition alone can we be certain of always possessing their affection and their confidence. We should indulge them in all that is proper and just, and that does not infringe on the rights of another; but we should be able to refuse granting them whatever might be injurious to them, or occasion undue expense to ourselves, or that would interfere with the dues and comforts of others. Principally, we should be calm and firm in respect of their caprices. If we wish that they ever should become patient and reasonable, it will be indispensable that we should accustom them early to regard reason and justice as two imperative obligations for their conduct in life; and our restraints upon them should always bear the character of considerateness and necessity. They should never perceive that we were actuated by austerity, love of rule, or self will; for, if they see reason to put this construction upon our treatment of them, we shall lose our claims upon their respect and regard; still more certainly shall we lose in their estimation, if we are incessant in our admonitions, reproofs, and reproaches: to such they would soon cease to be sensible; whereas, if they find us habitually patient and indulgent, a single word, rarely but justly applied, and still succeeded by indulgence, will make a deep and lasting impres-

sion upon them. Lastly, in all that relates to our children, as well as in all other respects, they should never receive from us any examples but those which are beneficial; for it is our example, more than any thing besides, which constitutes their education.

### CHOICE OF FRIENDS, &c.

How much it would conduce to our happiness if we were select in the choice of our friends and books; to choose them both for their good sense and knowledge; to be contented with a small but certain income; to have no master, and but little need of servants; to be without ambition, envy, or avarice; and to preserve our health by exercise instead of medicine.

### CHOLER.

1. A habit of being passionate is one of the most dangerous impediments to the enjoyment of the two closest ties existing among men—marriage and friendship. It is impossible but that these ties should be broken, or at least very much relaxed, when either party is a slave to fits of anger.

2. Of all kinds of petulance, none is more contemptible than that which breaks out against unreasoning or inanimate objects.

### COMMITTING OURSELVES.

He who says aught that may be repeated to his own prejudice, does but load a piece for any of the company to shoot him dead with, at their pleasure and convenience.

### COMMON SENSE.

Common sense, deliberately exercised in forming a sound judgment, united with perfect integrity, is of infinitely greater value than genius without stability.

### COMPANIONS.

1. Almost every thing in existence derives its qualities from that with which it is connected. The frame and temperament of men differ with the climate, and the mind partakes of the dispositions of the company we keep. It is not possible that he can be well disposed who associates with bad company.

2. No company is far preferable to bad, because we are more apt to catch the vices of others than their virtues; as disease is far more contagious than health.

3. Humour and gaiety should be used in social intercourse. We should be disposed to engage ourselves in the acquirement of intelligence by reading, reflection, or observation, when not amused by friends, rather than dispose of our time in that worse than useless fooling and impertinence so generally in practice.

### COMPLAINTS.

Nothing is so useless, so utterly feeble and contemptible, as the groaning forth one's helpless lamentations into the ears of our friends.

### COMPLIMENTS.

1. Their use is a kind of commerce of officious lies, whereby few people are deceived; for few people take them for any thing else than what they are. What vanity and loss of time in visits of etiquette, salutations, ceremonies, confabulations, offers, promises, and praises; how many exaggerations; what hypocrisy and imposition, known to every body—to those even who receive and hear them! So that it looks as if men were agreed to mock at and deceive one another. He who knows that another man tells him an impudent falsehood, must say, "I thank ye;" and the latter, who knows that the other does not believe him, must keep a good countenance; they watch each other, to know who shall begin and who shall end, though both of them would be glad to be gone.

2. I am apt to mistrust a great complimenter, because I fancy that when a man is capable of so much dissembling, he is but too much disposed to deceive others.

### COMPULSION.

Men, who can think and act for themselves, will not easily brook compulsion.

### CONCESSIONS.

Those persons who have lost the habit of conceding, can, at times only take one course—that of seeming to approve.

### CONFIDENCE.

1. We should try those in whom we wish to place confidence, with the minutest regard to their real worth, and not their specious qualities; found every affection on the principle of the mind, and never give way to injurious opinions against any man, without the fullest conviction that they are just.

2. We can depend on no man, on no friend, but him who can depend on himself.

### CONJECTURE.

On the arena of conjecture, all men stand equal who are equally well informed.

### CONSOLERS.

Consolers are always, for the time at least, superior to those whom they console.

### CONTEMPT.

An Indian proverb says that the dart of contempt will even pierce through the shell of the tortoise; but this is more particularly the case when conscience tells the subject of the sarcasm that it is justly merited.

### CONTENTMENT.

I have been taught what to value, and what reject; I have seen the worthlessness of wealth, and find the real value of virtue. I was

proud, was ambitious, and my pride was not untainted by envy; but I have been taught by events, that riches cannot ensure happiness, and that, if there is little on earth to create pride, there is still less to excite envy. So far from content resulting from extensive property—the property itself is a constant source of discontent.

### CONVERSATION.

1. Experience and knowledge of the world will soon teach every sensible and acute person the important lesson, that information and increase of knowledge are to be derived from the conversation of every individual whatsoever with whom he is thrown into an occasional train of communication.

2. Conversation with men requires some exertion, exacts some labour; there must always be something more or less approaching to contention in discussions with those who are constituted like ourselves. If our opinions are different, there will be dispute in maintaining—if similar, rivalship in expressing them; and, in consequence, there will be more or less of effort. In conversing with women, there is nothing of this; Nature has established a mutual spirit of concession between the sexes which prevents it.

3. Those who attempt to give satisfaction in conversation must consider that they are to speak for others, and not for themselves.

4. To listen attentively to what is said, and to reply pertinently, is among the greatest conversational perfections.

5. One of the reasons why there are so few reasonable men to be found in conversation is, that most men think rather of their own opinions, and what they have to say, than of answering precisely what has been said to them.

6. A sort of men not to be endured are those who, not vouchsafing to show any attention to what is said, think, or seem to think, by themselves, of anything else besides what is the subject of the conversation. When a man is absent in company, he gives just ground for believing that he does not care much for those who are with him, and the company are generally pleased to be rid of such thoughtful men.

7. In company every guest should take his part in the conversation, instead of one mighty Tom of a fellow, like Dr. Johnson, silencing all besides by the tremendous depth of his diapason.

8. No man ought to make it his business to take up anybody in conversation for every wrong thing which he may let fall. Conversation is a free commerce wherein a great many little things must be passed by without inquiring into them: as they are often spoken without design, so they ought to be heard without any critical reflections.

9. Confidence supplies more to conversation than wit.

### COPERNICUS.

Copernicus, in dread of offending against the established superstition, was under the necessity of presenting his statement of the true

astronomical system under the form of an hypothesis; and he only dared "*suppose* whether the movement of the earth would not render the theory of the celestial appearances more exact and simple."

### CORRESPONDENCE.

He whose letters are the real transcript of friendly conversation, without effusions of sentiment or wit, seems to have a heart formed for friendship.

### CORRUPT MEN.

None are so ready to charge corruption upon others as those who are corruptible themselves.

### COUNSELS.

It frequently happens that the counsel which we reckon intrusive, when offered to us unasked, becomes precious in our eyes when the pressure of difficulties renders us more diffident of our own judgment than we are apt to find ourselves in the hours of ease and indifference and this is more especially the case if we suppose that our adviser may also possess ability and inclination to back his counsel with effectual assistance.

### COUNTRY FOLKS.

The prejudices of those who live in the country often become both deep and envenomed, because, having little to do or think of, they are but too apt to spend their time in nursing and cherishing petty causes of wrath against their next neighbours.

### COURAGE.

There is a certain dignity of character which the brave man will never lose, whether he resists the terrors of the tented field, or the temptations of luxurious life; whether he contends against the armed foe, or against himself, the most dangerous of all enemies.

### COWARDICE.

1. Most men are naturally brave; all men are, in some cases, cowardly.

2. If we take a wide survey of mortal humours, we shall conclude that no man is absolutely brave or cowardly; that the weakness of Nature is never so far expelled but it will reign in some part; nor the self-assistive power of the Will ever so debilitated but it will make itself known in some instances.

### CRAFTY MEN.

Cunning and artificial men do not commonly mistrust those in whom they perceive simplicity, and therefore they do not think themselves obliged to stand upon their guard; but when a plain man knows how to be silent, his attentive silence may afford him the means of surprising the most crafty men. a silent simplicity is sometimes as good as a speaking craftiness.

### CRIMES.

1. Many pause on the brink of a crime who have contemplated it at a distance without scruple.

2. The wicked may work mischief to others, but they never can inflict a pang such as they endure themselves. Of all the miseries that tear the heart of man, none may compare with those it feels beneath the sway of baleful passions.

### CRITICISM.

1. If there is any author whose genius can embellish impropriety, and whose authority can make error venerable, his works are the proper objects of critical inquisition.

2. Every book which accords not with natural premises—with the eternal simplicity of Nature, and which is written to establish supernatural or pious hallucinations, should be regarded as containing stupifying nonsense—the poison of priestcraft or fanatical folly; and we should know that it is worse than loss of time to read such illusory rhapsodies.

### DANGERS.

1. Even the bravest feel a thick beating of the heart, and a mixture of natural apprehension, intense curiosity, and anxiety for the dubious event, when they approach alone to a scene of interest and of danger.

2. There is often connected with those high wrought minds, which are the last to fear what is merely dangerous, a momentary hesitation arising from a dislike to look upon what is horrible.

3. There are few dangers that do not become familiar to the firm mind, if they are presented to consideration as certainties, and in all their open and declared characters; while, on the other hand, the bravest have shrunk from the dark and the doubtful.

4. The bravest man, placed in a situation where he is surrounded by suspicious persons, and removed from all counsel and assistance, except those afforded by a valiant heart and a strong arm, experiences a sinking of the heart, a consciousness of abandonment, which, for a moment, chills his blood, and depresses his natural gallantry of disposition.

5. Nothing makes men's wit so alert as personal danger.

6. It is seldom danger is so pressing that there is not time for reason to do its work.

7. Next to having stout and friendly comrades, a man is chiefly emboldened by finding himself well armed, in case of need.

8. The instinct of self-preservation seldom fails, even in the most desperate circumstances, to recal the human mind to some degree of equipoise, unless when altogether distracted by terror. Fear, when it does not conduce to ensure the means of safety, is painful without use.

### DECIMAL ARITHMETIC.

The identity of decimal calculations, or calculations of decimal parts, with that of integers, leaves no doubt as to the advantages of using decimal parts in every kind of admeasurement. It is only necessary to contrast the trouble of compound multiplications and divisions with the facility of completing the same in decimals—a facility which may be increased by means of logarithms, the use of which may become general by the aid of simple and cheap instruments.

### DEISM.

Deism is a sort of personification of blind powers, by the aid of the fancy, which has been adopted from the fear of persecution, or out of respect to the prejudices of other idolaters.

### DELICACY.

Delicacy is a disposition arising from the best qualities of the head and heart; but it lessens the number of our pleasures, and makes our sensation of them less sprightly.

### DELIRIUM.

Nothing can be more melancholy than to hear the mind at work concerning its ordinary occupations, when the body is stretched, in pain and danger, upon the couch of severe sickness; the contrast between the ordinary state of health, its joys or its labours, renders doubly affecting the actual helplessnses of the patient before whom these visions are rising; and we feel a corresponding degree of compassion for the sufferer whose thoughts are wandering so far from his real condition.

### DEPRAVED AGE.

The more depraved are our times, the more particular do we become in our language; we think to make up by our sentiments for what we are deficient in character.

### DESIRES.

1. There are few things we should desire very eagerly, were we able duly to appreciate what we desire.

2. Our most favourite desires are often such as are least pleasing to us in the end.

### DESPONDENCY.

1. There are moments of despondency, when Shakspeare thought himself no poet, and Raphael no painter; when the greatest wits have doubted the excellence of their happiest efforts.

2. So is it often, under the eclipse of fortune, even with the bravest spirits—forgetting how suddenly before, in the darkest hour, the views of life have changed—they yield to the aspect of the moment, and breathe the mean and peevish complaints of despondency.

### DESPOTISM.

Absolute power, whether usurped by the crown or the cassock—whether attempted to be sustained by armed force or secret machinations—is inconsistent with the rights and privileges, and odiously insupportable to the independent spirit of mankind.

### DETRACTION.

1. It is happy for mankind that they know so little of the ill said of them behind their backs by one another; and of the evil that is often meditated, in satire and in malice, and still oftener undertaken from motives of interest and envy.

2. Evil speaking is the more mischievous, because it is impossible to make reparation for it.

3. A detracting man is guilty of envy, hatred, injustice, malice, treachery, and cruelty; he delights, above all things, in defaming the best men, and in bringing innocence itself into suspicion; his malignity poisons everything; he pretends to show ill where there is none, and will not acknowledge good where it is to be found.

4. He who, in speaking of another, depicts him in odious colours—who does not see that it is his own portrait which he draws?

5. Let us judge of the sensibility of those whom we wound in their most tender part by our own; and knowing how grievous a thing it is to be spoken ill of, let us learn to forbear speaking evil of others.

### DEVIL!

Men have been frightened with the name of the black devil, when the only things they had to fear were the black priests who preached up such a terrible animal.

### DIFFERENCE OF FORTUNE.

A man who has cured himself of all ridiculous prepossessions, and is convinced that the difference of fortune makes less difference in happiness than is vulgarly imagined, does not measure out degrees of esteem according to the rent-rolls of his acquaintance.

### DIFFIDENCE.

1. Our knowledge of others should prevent our being diffident; of ourselves, our being presumptuous.

2. Too great a distrust of oneself produces a base fear, which, depriving our minds of their liberty and assurance, makes our reasoning weak, our words trembling, and our actions faint.

### DIGNITY OF OUR NATURE.

Noble and generous sentiments belong to our intellectual existence, no matter what country we belong to, or what are our opinions, if the heart were not to consult our prejudices.

### DISEASES.

Riches produce more diseases than poverty.

### DISHONOURABLE SUBMISSIONS.

Methinks a brave man, though desperate of victory, would rather desire to fight and fall, than to resign sword and shield on some mean and dishonourable composition with his insulting antagonist.

### DISPUTANTS.

1. Silence may not always be the sign of discretion in a dispute. A man may resort to silence out of a spiteful ignorance, affecting a proud contempt, or a supercilious shunning of contention, rather than admit himself worsted in argument. Vanity will never lose anything; it will indemnify itself as much as possible, by the meanest resorts. A man not knowing what to answer is in a mortifying case; but then he will be silent, to make others believe that he does not vouchsafe to speak, or that there is nothing more convincing that can be added to what he has said already.

2. By the usual mode of disputing, one would thing men learned to dispute only to excel in the art of contradicting others; they are not fond of truth, but of contradiction.

### DISREPUTABLE HANGERS ON.

When a man is in easy circumstances, and enjoys a degree of consideration, he is beset by those he esteems not, but whom he cannot discard; and these flatter themselves they shall be able, by identifying themselves with a man of reputation, to wipe away the stains with which they are covered.

### DISREPUTABLE RICH MEN.

Disreputable rich men, excluded by their vices from the fellowship of their peers, are driven, by mere inability to tolerate their own reflections, into admitting to their houses and familiarity all that equivocal tribe of parasites and hangers on whom instinct draws, like birds of prey, around such characters.

### DISRESPECT.

1. It is in trifles that disrespect and unkindness are shown.

2. Too much courtesy is often the reverse of kindness.

3. Neglect is much more offensive to the feelings than absolute hatred.

### DEFERENCE.

The greatest and wisest are flattered by the deference of youth.

### DOGMATISM.

A peremptory way shows too much authority and presumption, to please others. It is the part of an ignorant or of a young man to decide magisterially and with precipitation.

### DREAMS.

1. Dreams lift up fools. Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

2. Among the stuff of which dreams are made we can recognise broken and disjointed remnants of forgotten realities which dwell imperfectly on the memory—in fact, the sleeping imagination is actually weaving its web out of the broken realities of actual facts; fancy, in her own time and manner, dresses up the faded materials of early recollections.

3. In sleep, or even in profound abstraction, the mind may arrive at conclusions which are just in themselves, without our being able to perceive the process of thought which produced them.

4. It was because the judgment is sometimes correctly exercised in dreams, with regard to probable events, that, in times of ignorance, the gift of divination was attributed to them.

5. In our dreams ideas occur to us which we had never experienced while awake. We dream, for example, that we converse with a man who tells us things that we had never thought of before. It is not astonishing that credulous minds, during the ages of ignorance, should have attributed these curious phenomena to supernatural causes.

6. The subject on which the mind has been last engaged at night is apt to occupy our thoughts even during slumber, when imagination, uncorrected by the organs of sense, weaves her own fantastic web out of whatever ideas rise at random in the sleeper's brain.

7. Oh! pleasant is it to dream, and to know we dream. All our visions of thought partake at once of reality and imagination. Fiction and truth—clouds, shadows, phantoms, and phantasms—ether, sunshine, substantial forms, and sounds that have a being, blending together in a scene created by us, and partly impressed upon us, and that one motion of the head or the pillow may dissever, or deepen into more oppressive delight.

### DRESS.

It is not every man that can *afford* to wear a shabby coat; and *interested* wisdom dictates to *her* disciples the propriety of dressing somewhat beyond their means, but of living somewhat within them; for every one sees how we dress, but none see how we live, unless we choose to let them. But the truly great are, by universal suffrage, exempted from these trammels, and may live and dress as they please.

### DUELS.

1. A man's honour, which is, or should be, dearer to him than his very existence, may often call on and compel him to hazard his own life, or that of others, on what otherwise seem trifling contingences.

2. The bravest men regard the issue of a doubtful conflict with embittered and anxious feelings, the first time when it has been their fate to engage in an affair of honour.

### DUNS.

There is something so sharp and *aigre* in the demand of a peremp-

tory dun, that no human tympanum, however inaccessible to other tones, can resist the application.

### EDGEWORTH (MISS).

The tales of this lady are recommended for young people, because she habitually and systematically exempts the mind from the impositions of vulgar notions about religious supernaturals; and because her processes and means of improvement embrace those motives alone which relate to human considerations, and which are purely moral and natural. She altogether discards those vicious illusions of fear and hope, which are derived from depraved and superstitious impressions. Her object is the rational improvement of the understanding, rather than to religionise the imagination.

### EDUCATION.

1. The most essential part of education is to form the disposition, habits, and manners of children. Knowledge, unaccompanied by these, is often more injurious than beneficial.

2. The only proper education of youth is the science of language, letters, and figures; the science of morals, as requisite to constitute a good social being; and the greatest possible knowledge of the qualities of all useful things, as applicable to the purposes and comforts of life.

3. All that is really worth caring about, in early education, being the regular exercise of the faculties, it is no great matter in the acquisition of what kinds of knowledge they are so exercised.

### ELEMENTARY BOOKS.

Nothing is more difficult to compose, and even to read, than a good elementary book; because, as every thing in it should be analysis and definition, all should be expressed with truth and precision; if these are wanting, the object has not been obtained; if they exist, its very force renders it abstract.

### ELOQUENCE.

True eloquence consists in saying that which ought to be said, and no more.

### EMPLOYERS.

1. Those who engage our services, or whom we employ, should share those feelings of preference which partake of friendship, and that simple benevolence by which Nature has bound us to all beings of our own species.

2. If a man long give his labour to his employer, and is paid for that labour, it might be said that both are equal; but I say no. For it is in human nature to be prompt to change; and the employer having always more in his power than his servant, it seems to me a clear case, that, in the course of a number of years, the master is the obligated of the two.

3. With the saintly transcendentalist, (a compound of all that is mercenary in temporal matters, and selfish in its aspirations after another world,) length of services creates no interest.

### ENGAGEMENTS.

1. I know of no error, short of absolute crime, which is more productive of mischief in society, than an inattention to engagements, which, being merely voluntary, are too often considered of no moral obligation, or binding from force.

2. He who justly estimates the value of a punctual performance of a promise, will not, without very good reasons, disregard it, whether it be to sign a contract or walk with a friend.

### ENJOYMENTS.

Calm and temperate enjoyment is the utmost that is allotted to man. Beyond this, we struggle in vain to raise our state; and, in fact, we depress our joys by endeavouring to heighten them.

### ENTERTAINMENTS.

Some motive of selfishness or vanity, is the the usual source of *ostentatious* entertainment; friendship and cordial good will to the guests, are satisfied with more simple preparations for their comfort and convenience.

### ENVY.

1. The evil which we do, does not draw upon us so much persecution and hatred, as our good qualities.

2. In the common intercourse of life we please more by our faults than by our perfections.

3. Most men being extremely jealous of their own merit, are glad to find some faults in those who might, with some pretence of reason, contend with them for it.

### EPICURUS.

The stoics and cynics had, by the austerity of their maxims, dressed wisdom in such an unhappy and repulsive garb, that many were thereby deterred from the study of philosophy. Persuaded that the object of morality should not be to divest man of his humanity, but to enable him to enjoy properly the capabilities of his nature, Epicurus sought to reconcile his precepts with the natural appetites and conditions of mankind; and so, by teaching wisdom under the name of pleasure, he allured many into the knowledge of truth and love of virtue.

### EQUILIBRIUM OF NATURE.

1. There is an equilibrium in Nature: if souls of sensibility are often ingenious in tormenting themselves, they are no less prone to seek for, and find, consolation and amends in the most afflicting dispensations.

2. The worst ills of life are chequered with something that renders them endurable to humble and patient minds; and the best blessings carry with them a necessary alloy of embittering depreciation.

### ESTIMATE OF MANKIND.

1. Men are, in general, so ignorant, so selfish, and so vulgar, that there are few who can truly esteem each other.

2. To despise our species, is the price we must too often pay for our knowledge of it.

3. The only way never to be dissatisfied with mankind, is never to want their assistance.

4. We must live intimately with people to know them.

### ESTIMATION IN SOCIETY.

1. Not to possess the esteem of our fellow-men, and to be despised by them, is insupportable, and our entire felicity depends on such esteem; for whatever may be our possessions, and however flourishing our health and means of comfort, we cannot enjoy satisfaction, if we are deprived of estimable consideration in the regards of others.

2. The feeling that he is the object of general dislike and derelict-ion, seems to be one of the most unendurably painful reflections to which a human being can be subject.

### ETERNAL TORMENTS.

Extract from Edwards's Discourse:—"Be entreated to consider attentively how great and awful a thing *eternity* is. Do but consider what it is to suffer extreme pain for ever and ever; to suffer it day and night, from one day to another, from one year to another, from one age to another, from one thousand ages to another, and so on, adding thousands to millions, in pain, in wailing and tormenting, groaning and shrieking, and gnashing your teeth; with your souls full of dreadful grief and amazement; with your bodies, and every member of them, full of racking torture; without any possibility of getting ease; without any possibility of moving God to pity by your cries; without any possibility of hiding yourselves from him; without any possibility of diverting your thoughts from your pain; without any possibility of obtaining any manner of mitigation, or help, or change for the better. How dismal will it be, when you are under these racking torments, to know assuredly that you never, never shall be delivered from them; to have no hope; when you will rejoice if you might but have any relief, after you shall have endured these torments millions of ages, but shall have no hope of it; when, after you shall have worn out the age of the sun, moon, and stars, in your dolorous groans and lamentations, without rest day or night, or one minute's ease, yet you shall have no hope of being delivered; when, after you shall have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer to the end of your torments; that still there are the same groans, the

same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend for ever and ever; and that your souls, which shall have been agitated by the wrath of God all this while, yet will still exist to bear endless wrath; your bodies, which shall have been burning all this while in these glowing flames, yet shall not have been consumed, but will remain through an eternity yet, which shall not have been at all shortened by what shall have been past." "Besides, the capacity of the wicked will probably be enlarged in a future state; their understandings will be quicker and stronger; and God can give them as great a sense, and as strong an impression of eternity as he pleases, to increase their grief and torment." Explain to any unprejudiced understanding the doctrine of eternal punishment in a hell of torture; let the idea only stand forward in its native deformity, wrapped in no deceitful veil, and seen through no deceiving medium—and human ingenuity is impotent to gain belief in it. The extravagancies of the orthodox creed must be seen in dim and undefined outline, obscured by some mysterious veil, or hidden behind some early prejudice, or shrouded in the dazzling and treacherous exhalations that rise from an excited imagination—or they could not be received into any mind possessing the most common powers of perception and judgment. The orthodox god, the hidden, mysterious, Christian monster, shall rack and torture countless myriads of us sentient beings, without any object except to prolong eternally our capacity to know and to suffer infinite and excruciating misery! What a tremendous, what a savage thought! what a thing is system! To think that a man, possessing a heart of flesh, and an enlightened understanding, can steadily contemplate such a scene as this, and imagine it is a just exhibition of the conduct of a fancied author of the natural world! Such a god is worthy of those hearts that first leaped in exultation at the device of consuming the body in the flaming faggot for the good of the soul. 'Tis a horrible thing that the human mind should be reduced to such a state of prejudice and weakness as to believe in, and worship, such a monster. O, citizens! can ye lend yourselves to the support of the horrid doctrines of divinity? Can ye submit to the assuming presumption of a set of Christian priests—knaves and rogues, whose aim is to cheat and oppress you? Can you longer permit your courts of law to be made holy tribunals for enforcing the authority of priesthood, by insisting on the Christian test oath, and by sentencing men to fines for acts of usefulness on Sundays?

### ETERNITY.

What time do I exist in eternity? What space do I occupy in the midst of the infinite universe of globes? How few are they who know me or think of me? He who makes such reflections may well be an humble man.

### ETYMOLOGY.

1. Etymology is a science of infinities, in which nothing can be

determined. We can no more get at the roots of words than of men.

2. A primitive word, if such could be, might undergo such transformations in its transmission down from one generation through numerous succeeding generations, that it may entirely lose all relation to its original signification.

### EULOGY.

1. Vague, blind, or reckless eulogy, confounds the good, bad, and indifferent; it depresses real, conscious merit, while it encourages false pretensions; it deceives the judgment of the unlearned and the indolent; and, where it does not corrupt the taste, it prevents all improvement.

2. The most inordinate self complacency and self eulogy, are indulged by nations and tribes the lowest on the scale of civilization.

### EVENTFUL PERIODS OF LIFE.

There are epochas, in most men's lives, of peculiar action and peculiar repose; important events come in crowds at one time, and at others, we forget that existence is any thing but a monotonous return of day and night. Whoever has cast an observative retrospection over his past life, will be struck with this remark, and perhaps he will be astonished to find that the whole history of his life is confined to recollections accumulated over a small number of days, and often a single one.

### EXCELLENCE.

1. Nothing is a greater obstacle to the production of *excellence*, than the power of producing what is *pretty good* with ease and rapidity.

2. He who, in his mind, has never formed the idea of something superior to what he is used to, will never arrive at any degree of excellence.

### EXCITED IMAGINATIONS.

A thousand vague fears, wild expectations, and indigested schemes, hurry through one's thoughts in seasons of doubt and of danger. But, by arresting them as they flit across the mind, by throwing them on paper, and, even by that mechanical act, compelling ourselves to consider them with scrupulous and minute attention, we may perhaps escape becoming the dupes of our own excited imaginations.

### EXECRABLE OLD MEN.

1. The sight of some depraved old men is so revolting, that we can hardly feel sympathy for them under any circumstances.

2. What can be more disgusting than the sight of a man much more than fifty—the worst complexion of that period of life, when the aspect seems to be creeping upon him which belongs to, and

betrays the gray decrepitude of lust or greediness—those manners that indicate the impure and nauseous habits of devotion to coarse vulgarity, and gross sensualities; and this, too, combined with religious profession?

### EXERCISE.

'Tis good to walk till the blood appears on the cheek, but not the sweat on the brow.

### FANATICAL INTRUDERS.

1. The society of some religionists is exceedingly annoying; although they flatter themselves that they are very agreeable companions.

2. It is exceedingly disagreeable to be subjected, in company, to the squeamish nonsense and vulgar superstition of some sectarians.

3. What can be more annoying than the intrusion of a Calvinistic preacher, and suffering from that vulgar and impudent familiarity and canting insolence which such a person only is capable of inflicting?

### FASHIONABLE LIFE.

"There youth ——————————————
—————— lavish'd its true bloom, and health,
And bridal beauty, in the unwholesome press
Of flush'd and-crowded wassailers, and wasted
Its hours of rest in dreaming this was pleasure:
And so shall waste them till the sunrise streams
On sallow cheeks and sunken eyes, which should not
Have worn this aspect yet for many a year."

### FAT ILL-NATURED MEN.

The look of no man is so inauspicious as of a fat man upon whose features ill nature has marked its habitual stamp. He seems to have reversed the old proverb, "laugh and grow fat," and to have thriven under the influence of the worst affections of the mind.

### FATIGUE.

1. In man the spirit sustains the constitutional weakness; but there is a bound to these supporting qualities, and the *vis animi* of the human struggler becomes broken down by continual exertion.

2. It happens usually to those who endure great hardships, that the exertion necessary to subdue them is, in itself, a kind of elevating triumph.

### FAVOURITE NOTIONS.

Some "their own favourite themes and notions start,
And you must hear, offend them, or depart."

### FAVOURS.

Favours expected, are infinitely more operative upon the affections of men than favours received.

### FIELD OF SCIENCE.

1. In every science, who, in estimating his own attainments, does not perceive that he has not reached the term? Who does not look beyond his own mind?

2. The art, in which we have no skill, appears to us all accomplished; the knowledge, for which we have no measure, has, to our eye, reached its bounds: our own admiration, or inability, become grounds to us for believing in the perfection of the works of the human intellect.

3. Knowledge, or science, is boundless, and must remain forever incomplete.

### FINE SPUN IDEAS.

There is literary affectation in attempting to analyse our sensations in their extreme; in endeavouring to fix those delicate shades which deny themselves to the utterance; and we labour in vain to make that be comprehended which cannot be expressed. The feelings of our hearts in relation to all that operates upon our senses, is the mystery of mysteries, if we essay their full explanation. Theories too profound to be understood with regard to the *beau*—to grace and dignity—only serve to confound the understanding. To explain the delight we receive in ranging through the arts, and all the sensations of which we are susceptible, it is not necessary to have recourse to the abstract, which savours too much of metaphysics. Nothing can be more ridiculous than an author who runs himself aground in the shallows of bombast, or who would form a tissue of language when the ideas are too fine spun to hold together. Profundities only exist in fiction. We need not fancy depths of thought which cannot be sounded—an abyss that sentiment cannot explain—only to plunge ourselves in gloomy reveries of doubt and distraction.

### FLATTERY.

1. The most singular coincidence in Nature, and the most frequently to be remarked, is the highest talents combined with the most inordinate and unquenchable thirst of flattery.

2. The good sense, that is not proof against the grossest flattery, cannot be rated very high.

3. Flatterers are worse than those whom they flatter, and their baseness is the cause of the pride and insolence of other men.

### FLIGHT OF TIME.

Time, which, in all cases, flies, alas! too rapidly, is apparently accelerated in speed by every species of enjoyment; but by none so much as by that which is criminal.

### FOLLY.

1. Folly is often nothing more than the impetuosity of egotism.

2. There is this advantage in folly: it hinders a man from knowing himself; and really the prospect of one's self is often but a very melancholy one.

### FORESIGHT.

Persons of sense foresee a crisis, and temporize with occasion: short-sighted people never comply till occasion becomes necessity—and then it is often too late.

### FORGETFULNESS.

1. The most thoughtless of mortals will, at some time or other, have their day of gloom, when they will be compelled to reflect.

2. Impressions of a serious character are seldom lasting on minds long indulged in forgetfulness.

### FREE THINKING.

I am no blind Bayard, to take a leap in the dark, under the stroke of a pair of priestly spurs.

### FREEDOM FROM SHACKLES.

1. I am never so angry as when I hear my acquaintance wishing they had been bred to some poking profession, or were employed in some office of drudgery; as if it were pleasanter to be at the command of other people than at our own.

2. Some men think to justify the eagerness which they show to raise themselves in the world, when, insulting those who are content with a modest fortune, they tell them that "we are not made so much for ourselves, as for the public."

### FRIENDSHIP.

1. They who have resources within themselves, who can dare to live alone, wand friends the least, but, at the same time, best know how to prize them.

2. They who are slaves of their bad dispositions—this moment sanguine and endearing, and the next sullen, rude, and indifferent—cannot wonder at the secession of their friends.

3. Few things tend more to alienate friendship than a want of punctuality in our engagements.

4. Those who play their friends slippery tricks, have, in secret, no objection to betraying them.

5. We should be cautious not to require from a friend, more than we should be disposed to grant; it would almost certainly lead to a rupture.

6. An open enemy is better than a hollow friend.

7. The sight of those who are unhappy themselves, seldom produces happiness to their friends.

> "————'Tis sometimes sweet to have our quarrels,
> Particularly with a tiresome friend."

8. Friendship subsists longer than love, because the intercourse is not so constant.

9. A long life may be passed without finding a friend in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and sincerity.

10. He who is open, without levity; generous, without waste; secret, without craft; humble, without meanness; bold, without insolence; cautious, without anxiety; regular, yet not formal; mild, yet not timid; firm, yet not tyrannical—is made to pass the ordeal of honour, friendship, virtue.

11. Neither the anxious, who are commonly fretful and severe; nor the careless, who are always without elasticity—the serenely serious alone are formed for friendship.

12. Friendship has this advantage over relationship—it is always attended with good feeling, which the conduct of relations often prevents.

13. When our friends have proved themselves recreant, we may treat with indifference their renewed declarations; but we still owe them some kindness in their misfortunes.

14. We easily console ourselves for the misfortunes of our friends, when they give us an opportunity to show our kindness for them.

15. Fear and timidity restrain our approach towards him whom fortune has elevated above us. All who are acquainted with the workings of the heart, will allow that equal friendships are the warmest and most lasting. Those who are linked together by their interests, are friends no longer than prosperity lasts.

### FUNERALS.

1. Nothing is more equivocal, to the eyes of a severe observer, than those ostentatious consolations—those public marks of sensibility—that are accompanied by so much parade.

2. There are those, who, without the slightest interest or feeling in any object or purpose with which they happen to be engaged, conceive themselves bound to perform all the customary indications of the profoundest sympathy and the deepest sensibility.

### FUTURE EXPECTATIONS.

Beware of too sanguine dependance upon future expectations; the most promising hopes are sometimes dashed in pieces by the intervention of some unforseen and unexpected accident.

### GALILEO.

Galileo, by his observation of facts, and by extending his views through the universe, perceived the truth of Nature; and the priests of a religion, falsely asserting pretensions to truth and goodness, persecuted him for promulgating the discoveries of his genius. By the aid of his telescopes, the use of which the priests affected to regard as sinful presumption, he first ascertained the phases of the planets and

discovered the moons of Jupiter. After he had proved, beyond a doubt, the truth of the Copernican system, he was forced into a dungeon for divulging his demonstrations; the congregation of priests declared him a heretic, and at their tribunal, to save his life, he was obliged to retract his opinions—in what disposition of mind may be inferred from his exclaiming, when liberated, stamping emphatically on the ground, "It still moves." "Are those my judges?" he observed, when retiring from before the malignant and cruel priests who had condemned him. To screen himself from their farther violence, he afterwards appeared to avoid deciding the question himself, and published his arguments under the form of dialogues; but this did not satisfy the priests, however, who were vindictively enraged against him on account of the triumphant manner in which he answered all the objections to the fact of the earth's motion. Citing him to appear again before them, they forced him to sign a second abjuration, but decreed to him perpetual imprisonment, at seventy years of age, "for, had he stood up and defended certain propositions in the hypothesis of Copernicus which are contrary to the true sense and authority of the holy scriptures." What a sight! a venerable old man, made illustrious by a long life entirely devoted to the study of Nature, on his knees, renouncing, against the lights of his own conscience, the truth of which he had evident proofs! Honoured be the memory of the executive of the republic of Genoa, who first had the courage to adopt the ideas of this great man, and who caused him to be set free. The doctors and professors of the schools continued, notwithstanding, inimical to his doctrines, because their holy Bible system would be overturned thereby. It was not till after the priests found that it would not answer their purpose longer, to persist, in the face of the whole world, in maintaining the dogma of the stationary earth and moving heavens, that they became ill reconciled to admitting the force of facts obliging them to give up absurdities upheld by the authority of their sacred scriptures. If modern Christians have become more civil, it is because the demonstrations of Newton have thrown in their way an everlasting bar to their calumnies against physical truth.

### GAMING.

1. There is contamination in the air around a gambling table, and he whose fortune avoids ruin, shall be blighted in his honour and reputation.

2. The love of play, offspring of avarice and idleness, can become a passion only where there is emptiness both of head and heart.

### GENEROUS BUT FATAL ERRORS.

1. History, while she is called upon to censure or commend the actions of mankind, according to the rules of immutable justice, is no less bound to lament the bravely generous, who, preferring the dictates of honourable feeling to those of prudence, are hurried into

courses which may be doubtful in policy, and perhaps in patriotism, but to which they are urged by the disinterested wish of discharging what they account a conscientious duty.

2. Those who, with sincerity and generosity, fight and fall in an evil cause, posterity can only compassionate as victims of a generous but fatal error.

### GENIUS.

The discovery of truth by slow progressive meditation, is wisdom. Intuition of truth, not preceded by perceptible meditation, is genius.

### GHOSTS.

Folks do not see spectres in the scenes with which they have been familiar from infancy.

### GIFTS.

1. A gift that is begrudged is already cancelled.

2. The wise and good accept not gifts which are made in heat of blood, and which are often repented of.

### GLOOMY MINDS.

Minds of a certain gloomy and determined cast by nature, may be warped by a keen sense of injuries and insults, combining with the love of gain and sense of self-interest.

### GOD.

God gains in prodigies what he loses in astronomical science. It is singular that the Lord should know nothing about the movement of the globe which he had set in motion.

### GOOD LOOKS.

There is a certain prepossessing something in good looks which is quite undefinable, but which is invariably successful: a handsome face is generally taken as earnest for an honest heart.

### GOOD SENSE.

1. Good sense is that portion of judgment which is sufficient for the discovery of simple truths and useful knowledge: it teaches us to reject striking absurdities and palpable contradictions.

2. Nothing shows so much awkwardness of mind as the want of knowledge of the fitness of means for their ends, of persons and things—of time, places, and circumstances; in short, a faculty of moral and prudential calculation.

### GRATITUDE.

They who understand the principles of human actions, know that it is foolish in a benefactor to look farther than the pleasure of consciousness and sympathy; and that, if he does, he is a creditor and

not a donor, and must be content to be viewed, as creditors are always viewed by their debtors, with distrust and uneasiness.

### GRAVITY AND GAIETY.

1. There is nothing so like melancholy as too great a gravity; as there is nothing so like extravagance as too great a gaiety.

2. When melancholy feelings are brought into collision with those of gaiety, the former seldom fail to triumph. If a funeral train and wedding procession were to meet unexpectedly, the mirth of the last would be speedily merged in the gloom of the others.

### GREAT TALENTS.

1. The leading quality of a great man is an understanding which can only err by accident; which sees, at the first glance, the right side of a question, and bottoms all its labours on truth, wisdom, and expediency.

2. Men of great, capacious, and overruling minds, bear aside and subdue, in their climax of passion, the more feeble wills and passions of others.

3. Those men only are truly great, who leave behind them some durable memorial of their talents and genius.

4. Ah! when the dream of life draws to its close, what will then avail all its agitations, if not one trace of utility remains in view?

### HABIT.

Its power over the human mind seems, in many cases, to be in proportion to the difficulty which it has to overcome its repugnancy to what is naturally disagreeable to it.

### HAPPINESS.

1. Happiness depends only on the agreement between our dispositions and the circumstances in which we are placed.

2. He who has so little knowledge of human nature as to seek happiness by changing any thing but his own disposition, will waste his life in fruitless efforts, and multiply the griefs, which he purposes to remove.

3. We are seldom absolutely miserable, without being ourselves more or less responsible for it.

4. The world is full of woe, and he is a mere idiot, who, in compliance with the will of the world, labours to acquire those riches which he does not need to augment his happiness.

### HEREDITARY DISEASE.

1. The disposition to various disorders is frequently the inheritance of birth. There are few families where there is not one part of the body weakly constituted.

2. Propagation is highly important, not only with respect to organic life, but also to the manifestations of the mind since these depend on

the nervous system. Certain feelings, or intellectual peculiarities, are often inherent in whole families. Now, if the hereditary condition of the brain be the cause, there is an additional motive to be careful in the choice of a partner in marriage.

3. Those whose families are long pursued by fatal disease, become superstitious respecting its fatal effects, and ascribe to place, circumstance, and individual care, much more, perhaps, than these can, in any case, contribute to avert the calamity of constitutional distemper.

### HERETICS.

Dr. Franklin wrote, "I think all the heretics I have known have been virtuous men. They have the virtue of fortitude, or they would not venture to own their heresy; and they cannot afford to be deficient in any of the other virtues, as that would give advantage to their many enemies; and they have not, like *orthodox* sinners, such a number of friends to excuse or justify them."

### HIGH CHURCHMEN.

Persons of arbitrary principles are always high churchmen: an ally like the church, possessed of great power must be cherished.

### HIGH RANK.

High rank is but a fatiguing and barbarous elevation, which imposes on us, as long as we exist, painful sacrifices and the odious law of constant hypocrisy.

### HOMAGE DUE TO WORTH.

I have never, in the whole course of my life, offered praise to any man when living, or flung incense on his tomb, from the unqualified consideration of his rank, connexions, or wealth; but to genius, to learning, and to virtue, in what station soever united, I have always paid my most deliberate homage.

### HONOUR AMONG THIEVES.

1. In a wild, wandering, and disorderly course of life, men, as they become loosened from the ordinary bands of civil society, hold those of comradeship more closely sacred; so that honour is sometimes found among thieves, and faith and attachment in such as the law has termed vagrants.

2. The worst of men have their good points, and accessible sides, if one would but study them carefully.

### HOPE.

1. All our prospective emotions are so brightened to our conceptions by hope's unclouded sunshine, as to give to any of our other thoughts and feelings, with which they may commingle or coexist, an interest and fascination which it would be otherwise difficult to account for.

2. We should never excite a hope which we may disappoint.

3. Hope will catch at the most feeble twig for support in extremity.

### HORRID CHRISTIAN TENET.

1. It is inculcated in the Christian churches, that men ought to feel themselves actually guilty of a sin committed six thousand years before they were born: nay, that, prior to all consideration of their own moral conduct, they ought to regard themselves as deserving of everlasting hell fire for the first sin of fabled Adam. No scheme of religion ever propagated among men, contains a more monstrous—a more horrible tenet. The atrocity of this doctrine is beyond comparison. The idea that all the numerous millions of posterity deserve the ineffable and endless terments of hell, for a single act of another, before any of them existed, is repugnant to reason—is subversive of all possible conceptions of justice. No such doctrine can impose itself on any rational mind, which is not fettered by education, dazzled by interest, warped by prejudice, and bewildered by theory. To force such monstrous absurdities on the human understanding, is attended by the worst of consequences, and is a crime of the deepest dye on the part of priests and priestly governments. A man who finds himself condemned for that of which he is not guilty, will feel little regret for his real transgressions.

2. Not satisfied with laying the whole human race under the ban of eternal damnation for an act which was committed before any of them existed, the divine doctors go much farther; and it seems to be their art to plunge down human nature into as low a degree of degradation as possible. They strenuously insist, that "all men labour under a true and physical incapacity to do any good thing"—that they are unable to act righteously. This inability and thraldom, in its whole extent, they carry back to the original fountain of their guilt and condemnation, and say that it was all done in Adam—that all the human race were made guilty, and were wholly incapacitated to do any good act, in their pretended first father. These tremendous and detestable tenets—this doctrine of man's inability, is an insult to every man's unbiassed understanding—to the light of his conscience!

### HUMAN LIFE.

1. We must be content to take human life as it is, with all its loveliness, folly, and incongruity.

2. The fashion of the world, its passions, its joys, and its sorrows, pass away like the winged breeze.

3. A few pains and a few pleasures are all the materials of human life.

4. To encounter many things that depress, and many that disgust, is no more than must happen to us all, however we occupy ourselves.

5. If we make use of philosophy as a torch, destined to throw light on the different events of our lives, we shall see that we are never either so fortunate or so unfortunate as we may suppose.

> "'Tis better, on the whole, to have felt and seen
> That which humanity may bear or bear not."

6. Wretched is he, who, amid constant reflection, can perceive nothing but faults.

### IMPERTINENCE.

Receive no satisfaction for premeditated impertinence: forget it, forgive it; but keep him inexorably at a distance who offered it.

### IMPOSTORS.

1. Let a man keep to probability, and he will hardly impose on any. By dealing in the marvellous, he tickles the imagination, and carries away the judgment; and judgment once gone, what shall save a man from folly?

2. Those supposed to be possessed of supernatural powers, are venerated in the earlier stages of society. As knowledge increases, they are first held in horror, and are finally regarded as impostors.

### IMPRUDENCE.

1. Misfortune is frequently only another name for imprudence.

2. Fools are unfortunate, because they never consider.

3. Irregular desires and unreasonable undertakings must expect to meet with disappointments.

### IMPUTATION OF IGNORANCE.

Many instances are seen of profligacy and treachery the most avowed and unreserved; none of bearing patiently the imputation of ignorance and stupidity.

### INCONSTANCY.

Inconstancy weakens the understanding; a long and exclusive application to a single object hardens and contracts it.

### INDECISION.

1. Prodigality itself is not a more certain road to poverty than the indulgence of a timid and irresolute disposition.

2. Oh! indolence and indecision of mind! if not in yourselves vices, to how much exquisite misery do you not frequently prepare the way?

### INDEPENDENCE.

1. Independence is my happiness, and I view things as they are, without regard to place or person.

2. Nobody can be considered independent who wants any assistance from others; and, therefore, of all men, the most dependent is the great man who wants the assistance of hundreds; who can, in fact, do nothing for himself; who is always ignorant of what is going on in his own house, and, while he fancies he is directing and commanding everybody and everything, never, by any accident, gets his own way in anything.

3. The wise man is his own best servant and assistant.

4. Misfortune—early deprivation—has given me the privilege of acting for myself.

5. It is more difficult to prevent others governing us, than for ourselves to govern others.

### INDUSTRY.

1. Be industrious, and thou shalt prosper: be honest, and thou shalt be happy.

2. When life is thought to be the reward of labour, men are wont to be industrious.

### INFERIORITY.

1. Inferiority is of itself a sufficient burden, without our endeavouring to aggravate it by ill nature or neglect.

2. Inferior minds are wont to disparage all that is above the level of their own mediocrity.

### INFINITY.

Some one has said, "a man can only be happy when the idea of infinity is become for him an enjoyment rather than an arduous task." The only exact understanding that can be arrived at respecting it, is, that there can no being exist capable of comprehending it: it is an impossibility.

### INGRATITUDE.

There is a sort of ingratitude in being too impatient to acquit ourselves of an obligation.

### INJURIES.

1. A man may avoid retaliation of injury from a high state of mind; but it is generally more wise to make an aggressor feel an evil to arise from his evil doing.

2. How lightly may any one do a hundred times more than the degree of evil which it may be within his power to repair to the sufferers and to society!

### INJUSTICE.

1. The reproaches of those who have no remedy but the exposition of their wrongs, seldom reach the ears of the powerful by whom these wrongs have been committed.

2. Men are mistaken if they believe that civility and submission will win over to moderation the proud and imperious with whom they contend; such submission only tends to further encroachments.

3. The offender never pardons.

### INNOCENCE.

One may be accused, and a prisoner, and yet deserve neither suspicion nor restraint.

### INQUISITION.

A committee of medical men was summoned by the holy tribunal to invent a series of tortures that should be calculated with anatomical accuracy to inflict upon the wretched victim the greatest possible variety of agony, and for the longest period of time; so that the relief of death might not prematurely defraud religion of its vengeance on the heretic! So little belief have the priests themselves in the dogma of future punishments, that they are not content to resign those who offend them by unbelief to the course of such punishments; but, finding it necessary for the maintenance of their interests, to enforce the belief in this dogma, they are eager to gratify and glut their vindictive tyranny and malice, by inflicting the most dreadful of human and real tortures on the heretic—the man of sense and humanity—who exposes the villany of such belief in ideal hell tortures. Were men sincere in their religion, and if the interests of priests were not at stake, they would be satisfied with their own performance individually of their rites and worships, and they would not be so presumptuously wicked as to wield a despotic power over others, and compel men to serve their gods—to assent to all their heavenly and lying nonsense as true—and to keep as more holy than the rest of time the day they cause to be consecrated to their selfish uses.

### INSTABILITY OR VERSATILITY.

If life be dissipated in alternations of desultory application and nervous indolence; if scheme be added to scheme, and plan to plan—all to be deserted when the labour of execution begins—the greatest talents will soon become enervated, and unequal to tasks of comparative facility.

### INSTRUCTION.

1. One of the principal advantages to be derived from instruction, is, not easily to be astonished, and to appreciate men and things at their just value. Ignorance, on the contrary, is seized with admiration and astonishment, and is in extacies, without discrimination—or it as often despises and disparages a thing without reasonable motives.

2. Instruction, conveyed by conversation, unless it is delivered in strong and pithy sentences, loses much of its effect by repetition.

3. If the ignorant would understand, the wise might instruct.

### INSULTS.

Every correct principle of self-defence, of peace, of justice, and of humanity, scouts such an abominable precept, as that of quietly submitting to whatever insult or injury is offered.

### INTRICATE VIEWS.

It is singular to observe how intricate a subject will appear to one person, at the same time it appears plain and clear to another; and

that other shall see how very near he is to understanding it, and shall see what intercepts his sight, but not be able to make him sensible of it.

### INUENDOES.

We should never throw out against a man broken hints and dark inuendoes, which would leave the hearers to suspect anything and everything that ill nature can suggest.

### JEERERS.

1. They who jeer others, even wittily, look most wretchedly when they are jeered; and when they happen to be present, in serious and grave conversation, where they are not allowed to exercise their jesting humour, instead of speaking, they do nothing but yawn—or if they speak, they do it so tediously that they make others yawn.

2. I observe this rule, when anybody jeers me: if the jest runs upon trifles, I laugh with the jester; if the jest is injurious to me, and put upon me designedly, I am contented to show that I know and feel it, to stop the course of it. If they go on, I behave myself as I would towards slandering men: I endeavour to be better for it, either by reforming myself, if I deserve to be railed at, or by using myself to be patient, if I do not deserve it.

3. Friends, who often jeer one another, begin to fear and shun one another; then they fall out, and at last become enemies.

### JESTERS.

1. They who make others laugh are seldom esteemed.
2. None will less take a jest than a jesting man.
3. No one pities a jester overcome in his vocation.

### JOHNSON, (DR.)

1. Many of his Ramblers are little better than a sort of pageant where trite and obvious maxims are made to swagger in lofty and mystic language, and get some credit only because they are not easily understood. I cannot peruse some of his papers without thinking on a second rate masquerade, where the commonest and least esteemed characters in town march in as heroes and sultans, and so forth, and, by dint of tawdry dresses, get some consideration until they are found out.

2. The great fault of Johnson's writings is the pomposity and inflation of his style, which serve to conceal from common readers the most common thoughts, and give an air of dignity to trifles: his conversation was indebted to the same pomposity for its imposing effect; and those whom he could not convince, he could always confound.

### JUST REASONERS.

In general, there is a degree of doubt, and caution, and modesty,

which, in all kinds of scrutiny and decision, ought for ever to accompany a just mode of reasoning.

### KIND OFFICES.

1. Few things can be done to oblige others, but at the expense of some convenience, gratification, or wish of our own; and he, whose means are limited, should seek to evince his attachment to friends or family, by every little sacrifice in his power.

2. We attend to large concerns for our own sakes; we should attend to lesser ones for others.

3. Our efforts to please others, never fail to reward ourselves.

4. There is nothing more lovely than to love to oblige others; nevertheless, it is the duty of a prudent and discreet man not to be so far overcome by his obliging humour, as to promise anything that is desired of him, without considering whether he can or ought to grant it. Our performances should always exceed rather than fall short of our promises.

### KNAVES.

1. Knaves are peculiarly liable to make the most foolish miscalculations, because they judge of others by themselves, and thus lay the foundation of their plans upon a wrong estimate of human nature.

2. Sordid wretches judge of others by their own base minds, and conceive those temptations too powerful for men of worth, which they are themselves conscious they would be unable to resist.

### LATENT ENERGIES.

1. There are a thousand latent energies in every man, which only want the powerful voice of necessity to call them out.

2. There are men whose qualities are beyond their seeming; whose spirit and courage lie hidden under an unmarked or plain exterior.

### LAWYERS.

It is a circumstance most unfortunate for humanity, that the lawyers, whose interests, well understood, should universally attach them to the cause of liberty, are, in fact, extremely prone to lend themselves to arbitrary power. No situation in civilized life is more dignified than that of the lawyer in a free state, administering justice without bias or partiality; no condition is more abject than that of a slavish and complying bar, distorting the laws to oppress the citizen, and known only by the injuries it inflicts on society.

### LEGENDS.

Until mankind shall overcome the repugnance to saying, "I do not know,"—we shall be infested with false, foolish, and misguided theories. The ignorant are ever ready to credit legends connected

with any remarkable physical fact. The position of a large stone, a peculiarly shaped rock, a deep ravine, a fissure, caves—even the black mark across the shoulders of the ass, serve to hang a supernatural story upon, and cannot be suffered to remain unexplained: anything, with weak minds, is preferable to acknowledging they do not know the cause. It is characteristic of mankind ever to substitute errors for facts of which they are ignorant.

### LEGISLATURES.

1. In England the executive government has contrived, by means of influence and corruption, to identify itself with the legislative body; hence, parliament, instead of being the Ægis of liberty, is a more potent engine of despotism, than could be produced in any other form; because, ancient prejudices, surviving the original constitution, give the fair colour of legitimate power to the foulest encroachments upon the national rights.

2. It is the perfection of the science of misrule, to make those governed operate in the work by perverting their ideas of what is beneficial or injurious.

### LEISURE.

In order to be enjoyed, it is absolutely necessary it should be preceded by occupation.

### LEVITY.

1. Levity is often less foolish, and gravity less wise, than each of them appear.

2. Levity is often as injurious as malice, in the promulgamation of idle or confidential talk or correspondence.

### LIBERTY.

It is the same with liberty as with innocence and happiness—he only can be sensible of its advantages who enjoys it himself.

### LIGHT SKETCHES.

1. However the exaltedness of some minds, or rather, as I suspect, their insipidity, and want of feeling and observation, may make them insensible to such light sketches as characterize and paint Nature; yet, surely, these are as weighty, and much more useful and interesting, than your grave discourses.

2. Characters and sentiments, if taken from the life, will alway be prized by the truly wise, as forming so many pictures of the diversified scene of existence.

### LOQUACITY.

1. People seldom speak more than usual without exposing themselves.

2. The loquacity of fools is a lecture to the wise.

### LOSS OF FRIENDS

It is impossible not to feel *severely*, on occasions of losing near relations or particular friends, and often for a considerable period of time; but to indulge the extreme of grief, or to give way to despondency, ought not only to be avoided, but is, in fact, reprehensible.

### LUCRE.

1. As the wily subtilty of him who is intent on gain, so the abrupt brutality of him who has gained enough.

2. Beware lest the thirst of luere should creep into a mind which had hitherto admitted nothing but the love of truth and an anxiety to deserve well of all men.

### LYING.

1. When we depart from truth, our reason, which we can never stifle, gives us a secret check, which would bring us back to our duty, were it not for the deprivation of our minds. We lie to satisfy our passions, and the habit of lying grows so strong upon us, that after we have deceived others, we deceive ourselves; which is the cause of our false steps, our foolish undertakings, our projects without execution, and our disorderly conduct: we care not to be directed by truth, and yet it is the only correct guide we can have.

2. We may excuse a single weakness in a man of general honour, but a habit of lying is a perpetual degradation.

### MASONRY.

"They are free masons, and have many a sign,
That we, poor devils! never can divine."

The mason word is a humbug.

### MASS OF HUMANITY.

Curiosity and a lurking love of mystery, together with a germ of superstition, are more generally ingredients in the human mind, and more widely diffused through the mass of humanity, than either taste or feeling.

### MATHEMATICS.

Whoever is in possession of the higher resources of the mathematical sciences, may be considered as gifted with a species of power applicable to every department of physical knowledge. It is, indeed, for this species of knowledge, what muscular strength is for the different branches of human labour. It not only generalizes the results of experiment and observation, but likewise corrects them, and leads to new and more refined methods of investigation.

### MAXIMS.

It is an important species of cultivation, to sow early in the mind

such maxims as serve, in few words, to recall us into the path of reason and propriety, when misled by passion, and which, by fortifying our principles, enable us to support, with courage and resignation, the disagreeable events to which we are exposed during the course of our lives.

### MEANNESS.

1. With meanness there is a companion seldom absent, called *low cunning*, which makes the individual totally blind to his own character, or to the observations of others upon it. He fancies that he is outwitting them, and depriving them of something to his satisfaction, while, in fact, he is but undermining his own sources of respectability and happiness.

2. May you never know what it is to hold buried at the root of a heart, naturally both honest and proud, the biting, gnawing recollection of *one* act of meanness. Indulge a thousand evil passions, and you may wash out their traces with tears—but yield once to a base one, and you will find it not only difficult to weep, but vain.

"Nor tears, that wash out gilt, can
Wash out shame."

### MEDICINE.

1. It is much easier to prevent bodily pain, by the constant controul of our appetites and passions, than to relieve the consequences of irregularity by all the efforts of medicine and surgery.

2. A patient is seldom pleased with that sort of consolation which is founded on holding light the malady of which he complains.

### MEN OF SENSE.

We seldom call those men of sense, who are not of our opinion.

### MEN OF WIT.

To say they are waspish, is the common place objection of fools to men of wit.

### MERIT.

There would be little merit in being virtuous, if there were no obstacles to surmount in order to be so.

### METEORIC STONES.

Meteoric stones are the mineral principles that had been disseminated through gaseous volumes as co-constituents, and are precipitated into mass by the action of affinity in other constituents of those bodies. The new formation rejected them in its composition, and thus thrown into union of themselves, the residuum produces the mineral substance. These stones are, in fact, the *caput mortuum* of an extensive chemical combination; and when combustion takes place in the union of these meteoric gases, the precipitates will be

found to have been subjected to its action, and sometimes even are vitrified.

### MIDDLING CONDITION.

The extremes of luxury on the one hand, and of misery on the other, have a decided tendency to harden the human mind; but the middle condition, inasmuch as it is equally removed from both these extremes, seems to be that particular meridian, under which all the kindlier affections and the finer sensibilities of our nature most readily flourish and abound.

### MILITARY.

A recollection of the ridiculousness of the military character may be proper. Its first constituent is obedience: a soldier is, of all descriptions of men, the most completely a machine; yet his profession inevitably teaches him something of dogmatism, swaggering, and self-consequence; he is like the puppet of a showman, which at the very time it is made to strut and swell, and display the most farcical airs, cannot assume the most insignificant gesture, advance either to the right or to the left, but as he is moved by the exhibitor. The creature of force—its instrument and its victim—the soldier takes every station his trade assigns him.

### MIND AND BODY.

There is a reason that sets us above all things by thoughts, and there must be another that brings us back to all again by our necessities.

### MIRTH.

Are you a stranger to the perfections of mirth? I tell you all wisdom is concealed in it. There is ridicule to be drawn out of every thing; but every thing does not produce the serious. The ridiculous reigns in all, and the things of the world are not to be treated seriously.

### MISCHIEF MAKERS.

There are some who take delight in bearing from one to another, to provoke resentment, the careless observations, but marvellously coloured, which too often fall from us in an idle moment: men become the pimps of petty scandal, and, violating the sanctity of truth and the confidence of friendship, degrade themselves to coiners and hucksters of exaggerated and spurious conversations.

### MISFORTUNES.

1. Under misfortune, we should not, like children who have fallen, and press their hand upon the part that is hurt, lose our time in lamentation—but rather accustom our minds promptly to apply the remedy for the mischief, and erect anew the structure that had been laid prostrate.

2. It is the excellence of a great mind to triumph over all misfortunes and infelicities.

MISTRUST.

1. Hold it cowardice to rest mistrustful, where a noble heart hath pawned an open hand in sign of love.

2. No dependence can be placed in him, who has been guilty of *one* act of positive, cool villany against a virtuous and noble character.

MODEST MERIT.

Where is the man of modest merit and real talent, who has not suffered by being outshone in conversation, and outstripped in the race of life, by men of less reserve, and of qualities more showy, though less substantial? And well constituted must the mind be that can yield up the prize, without envy, to competitors more unworthy than himself.

MORALITY.

The first step towards the attainment of true moral science, is the practical recognition, that "*happiness is the end and aim of our being.*" This self-evident proposition is generally violated. I am told that the conduct I pursue is contrary to the commands of God; and if I reply that my actions are productive to myself and to others of real happiness, I am cut short by the question, "Are the divine laws then to be outraged in pursuit of temporal happiness?"—an intimation that revelation, not happiness, is the test of morality. When we shall see men testing the virtue of every action, simply and *solely* by its tendency to produce happiness to the world, we may augur favourably of the progress of reason. When virtue, and propriety, and decorum, and goodness, shall mean "that conduct which makes men comfortable and happy;" when human beings emulate human excellence, not godliness and divine perfections; when we begin to look into the world and upon our fellow beings, in order to determine right and wrong, instead of adoring the gods and of gazing up to heaven to read revelation there—then may the moral watchman say, "the morning cometh." Immoral godliness has obtained for its professors, respect, riches, and power; but it is only the triumph of enthusiasm, or of cunning hypocrisy, over weak and deluded ignorance.

MORTALITY.

For every single wretch that perished, cut off by Nature's shock or violence—how many thousands, say! have drawn their timeless fates from that worst spring of human woe, the human heart? Think!—think of ambition, envy, avarice, false honour, glory in arms, the lust of beauty, pride, the thirst of power, the zealot's triumph, the priest's faggot, and the soldier's dreams; compared with these, tigers, wolves, earthquakes, inundations, and lightnings, are all innocuous to man.

### NAUTICAL SUPERSTITION.

Few mariners are exempt from its influence. The great deep has a tendency to keep open the avenues of that dependent credulity, which more or less besets the mind of every man, however he may have fortified his intellect by thought. With the firmament above him, and wandering on the watery desert, the less gifted seaman is forever tempted to seek the relief of some propitious omen. The confusion between things that are explicable, and things the natural causes of which science does not explain, gradually brings his mind to a state in which any exciting and unnatural sentiment is welcome, for no other reason than that it bears the impression of what is thought a supernatural because it is an incomprehensible appearance.

### NEGLECTED OPPORTUNITY.

In our youth we listen not to the voice of reason, which would acquaint us that we are constantly misled by false appearances. Experience comes at last, but too late to be of service. Mature age is the proper time for us to devote ourselves to the serious and useful studies supplied by such experience; but, unhappily, most of us arrive at that age with habits so firmly rooted, that much courage and constancy are necessary for applying to these subjects. Thus the greater number persist in wasting this precious period of life, without reflection and without foresight.

### NOBLE RESOLVES.

We find ourselves endowed with extraordinary courage when we take a noble and magnanimous resolution.

### OATHS.

He who, for want of equity and uprightness, does not scruple to betray truth, will no less betray it after an oath than if he had not sworn at all. There is something not only ridiculous, but insulting, in forcing an honourable man to stand up before his equals, who know him, or at least can ascertain him to be a man of worth and veracity—there to *uncover his head*, hold up his *right hand*, and utter conditional imprecations on himself, before credence can possibly be attached to a sixpenny disclosure, when, on all ordinary occasions, his simple word would be taken for thousands! and there is something preposterous in the expectation of dragging truth from a notorious liar, through the mere dread of retribution in a life beyond the present. 'Tis priestly trick all.

### OBDURACY.

If you have the character of being unfeeling and oppressive, it is more than probable that you have a raw, hard, indelicate side: hardness and pride can soon be perceived by every one.

### OCCUPATION.

1. To find ourselves business is the great art of life. Some spirit, some genius is required to teach a man how to employ himself.

2. Hard is the labour of having no employment! Heavy the affliction of being obliged constantly to seek amusements.

### OFFICE SEEKERS.

1. These are usually men of that hardened effrontery, which pushes its way to public employment, makes itself conspicuous, and, on all occasions, assumes that importance, which, from the general diffidence of the better part of mankind, is but too easily conceded to most impudent pretensions. In consequence of this unblushing assurance, this arrogant, audacious presumption, this hardened temper, which can bear repulse without being abashed or dispirited, certain individuals oftenest rise to the highest posts; such as would be posts of honour if they were not filled by men who have not one quality which deserves the esteem of their fellow-men.

2. Many charge themselves with official duties of which they are ignorant: they manage every thing badly, brave themselves out with audacity, and sometimes receive congratulations.

3. To solicit a post, and to be competent to fill it, are two very different things.

4. When offices are filled by those who intrigue for them, and not by those who are singled out by their fellow-citizens for their worth and their abilities—it augurs but ill for the republic. Integrity, disinterestedness, and strict administration of justice, can alone insure to the depositaries of power the general esteem.

### OMENS.

Melancholy sounds, breathed at melancholy hours, will always be portentous to ignorance; and fear will ever exert its most harassing dominion over the imagination, in seasons of sorrow and affliction.

### OPINIONATIVE MEN.

1. An opinionative man is obstinate, because he is determined not to yield; he is naturally stubborn, refractory to truth, and perversely bent against reason; he is so conceited of himself that he never takes into consideration the suggestions of another, nor respects any body's opinion; he never admits himself in error, and therefore no one can be less capable of attaining to any perfection; he fancies he is a man of great merit, and would have others believe it. When such a man disputes against me, I choose to be silent; because I have learned by experience that a man of such character will never acknowledge a truth when he has begun to oppose it; and if I argue with him, I shall only afford him occasion for exercising his obstinacy.

2. They who are wise in their own conceit, must be taught a bitter lesson by experience.

### OPPRESSION.

When the voice of an aoused people shall rouse their oppressors, then shall effeminacy, rapacity, and faction, be ready to resign the reins they had usurped.

### PARENTS AND CHILDREN.

1. The greatest confidence and freedom, consistent with respect, ought always to subsist between parents and their children; for nothing alienates affection so much as reserve, dictation, and severity.

2. Indulgence, proceeding from well regulated affection, is the only foundation on which the regard of children can be built.

### PARTIES.

1. It is seldom that a day of pleasure, upon review, seems altogether so exquisite as the partaker of the festivity may have felt it while passing.

2. It is seldom that the second day of a prolonged festival equals the first; the spirits, as well as the limbs, are jaded, and unequal to the renewed expenditure of animation and exertion.

3. He who gives the entertainment, holds, for the time at least, an influence over the minds of his most distinguished guests; and it is humbling to see that neither art nor wisdom, scarce external rank itself, can assume their wonted superiority over the distributor of good wines and viands.

### PARTY ZEAL.

When a man of talent shows himself an able and useful partisan, his party will continue to protect and accredit him, in spite of conduct the most contradictory to their own principles. Some facts are, in such cases, denied—some are glossed over—and party zeal is permitted to cover as many defects as ever doth charity.

### PAST AND PRESENT.

1. The past, which is so presumptuously brought forward as a precedent for the present, was itself founded on an alteration of some past that went before it.

2. It is not so well to lament for former times, as to take advantage of the present.

### PATIENCE.

Be patient—it is the only remedy against the evils of life; the best, the only alleviation to our sorrows, which life can afford.

### PEACE AND SATISFACTION.

1. It is only by sacrificing selfishness, and renouncing inordinate desires, that we can arrive at peace and satisfaction.

2. Noise, confusion, distraction, and fatigue, are called pleasure. To live tranquilly, devoid of malice, and without ambition, seems to be the choice but of few.

3. In foregoing a rule for taste and exaltation, if we do not gain the respect of our neighbours, we shall, at least, not excite their hatred and enmity.

4. In retirement, or engaged in humble pursuits, and earning our subsistence by our industry, we are not tempted to commit that injustice and those meannesses which are recollected with mortification; most men, engaged in much business, do things occasionally of which they are ashamed.

5. Pascal says, "because so few can sit quiet in their own chambers, the world is filled with so much competition and uproar."

### PECULIARITIES.

No man lives without foibles or peculiarities; and instead of ungenerously exposing those of others to ridicule and contempt, we should make allowances for them, in order to receive an indulgence for our own.

### PECUNIARY EMBARRASSMENTS.

Pecuniary embarrassments lead men to shifts and expedients; these exhausted, to others of less doubtful complexion; blunted sensibility, renewed excesses, loss of cast in society, follow each other in melancholy succession—until solitude and darkness close the scene.

### PEDESTRIANS.

Dr. Johnson thought life had few things better than the excitation produced by being whirled rapidly along in a post-chaise; but he who has, in youth, experienced the confident and independent feeling of a stout pedestrian in an interesting country, and during fine weather, will hold the taste of the great lexicographer cheap in comparison.

### PEEVISHNESS.

Peevishness, when it has been so far indulged as to outrun the motions of the will, and discovers itself without premeditation, is a species of depravity in the highest degree disgusting and offensive; because, no rectitude of intention, nor softness of address, can insure a moment's exemption from affront and indignity.

### PERSECUTION.

How many *reverend* bishops—fathers in God—have had the barbarity to exult over the agonies or distraction of a noble spirit overthrown by persecution.

### PERSEVERANCE.

He only has energy of mind who can give durability to his exertions.

### PHILOSOPHY.

Sterling, experimental philosophy represents things in a simple and clear light, and founds all that it advances upon demonstration;

but the fictitious, ideal philosophy of the empirical school of the Christians, always tends to lead the mind into obscurity, speculation, and uncertainty—into a labyrinth where nothing is comprehensible. One is the offspring of reason and Nature; the other of pedantic mystery and sophism, couched in the barbarous jargon of scholastic theologians.

### PHYSIOGNOMY.

1. The countenance is a mirror that reflects the predominant passions, and displays an angry, a disdainful, or a suspicious temper, in prominent characters. It is equally true that the more pleasing, exalted, and softer passions of the heart legibly imprint their signatures upon the features.

2. It has been supposed that the physiognomy is but the simple development of traits already impressed by Nature. But, in addition to this development, the lineaments of the countenance are insensibly formed, and it acquires its cast by the frequent and habitual exercise of certain affections of the mind. The expression of certain passions of the mind can be perceived in the face, and, whenever they become habitual, they stamp their aspect durably on the features. It is thus that the physiognomy announces the character, and that the one may be inferred from the other, without having recourse to the attempt of mysterious explications which lead to the supposition of a science which exists not.

### PITY.

There is a disdainful kind of pity more hard to be borne than the greatest misfortunes: some people esteem those only who are prosperous.

### PLANNING AND PERFORMING.

The task which seems easy at a distance, proves as difficult upon nearer approach, as the fording of a river, which, in the distance, appeared only a brook.

### PLANS.

There is a pleasure in keeping our plans; more especially when such plans or resolutions are not worth following out, and when it is improper to do so.

### PLEASING OTHERS.

1. To offend nobody, we should have no ideas but those of the world; a man is then without genius and without enemies. If our opinions are contrary to those generally received, we shock the vanity of the greater number.

2. Take here the grand secret—if not of pleasing all, yet of displeasing none: court mediocrity, avoid originality, and sacrifice to fashion and custom.

### PLEASURES.

Nature has furnished human kind with pleasures that are plain, easy, and serene; and the imagination has created them such as are perplexed, uncertain, and hard to come by.

### POLITENESS.

Politeness is the happy medium in society which blends the most discordant natures; it imposes silence on the loquacious, and inclines the most reserved to furnish their share of conversation; it represses the despicable but common ambition of being the most prominent character in the scene, and increases the general desire of being mutually agreeable: it is, in fact, good nature, regulated by quick discernment, proportioning itself to every situation and every character; it is a restraint laid by reason and benevolence on every irregularity of temper, of appetite, and of passion.

2. Politeness, in some degree, is inartificial; it results from simple goodness of heart. It is that conduct towards others, which good will and good sense imperiously dictate. A system of politeness is a system of minor morals.

3. Politeness is often feigned as the varnish of dissimulation. A sincere interest in another's welfare, the simple and affecting outpourings of a lively and warm feeling of good will, are expressed in very different language to the false semblance of politeness, and the deceptive outside show which the custom of the world warrants.

### POPE'S BULL.

Extract from a late one: "Errors, [truths,] which, until this time, lurked in corners, and scarcely ventured to bite the foot of the uncorrupted bride of the immaculate lamb, now combine together with daring and unheard of insolence, [virtuous courage and freedom,] and threaten her with total ruin."

### POSITIVENESS.

Positiveness is a most absurd foible. If you are in the right, it lessens your triumph; if in the wrong, it adds shame to your defeat.

### PRAISE.

1. Men are so covetous of praise, that they can dispense with truth, justice, and every thing that should season and qualify it.

2. In some cases, exaggerated or inappropriate praise becomes the most severe satire.

3. Those who praise us, in hopes of a liberality, will, perhaps, after they have flattered us, endeavour to prejudice us by a kind of revenge, if we do not reward them as much as they think they deserve for having applauded us, or if they hope to gain more by siding with our enemies.

### PREDISPOSITION.

How frequently does it happen, that the same external objects promote, according to the different predispositions of the mind, the most opposite sentiments and resolves.

### PREJUDICES.

Prejudices, when once seen as such, are easily yielded; the difficulty is to come at a knowledge of them.

### PRESENCE OF MIND.

We do not recover composure by the mere feeling that agitation is mistimed.

### PRIDE.

1. There is nothing more absurd, nothing more repulsive, than false pride; and the leading characteristic of a truly noble mind is kindness towards, and consideration for, those who enjoy fewer advantages than ourselves.

2. Pride is often the offspring of a consciousness of demerit; and affability and condescension are avoided, because they throw the party open to an examination which they cannot bear.

3. Pride, which has been said to keep a man from falling, has yet a stronger influence on the mind when it embraces the cause of passion, and seldom fails to render it victorious over conscience and reason.

4. Such as are poor, and will associate with none but the rich, are hated by those they avoid, and despised by those they follow.

> "——————— There are very few things wearier
> Than solitary pride's oppressive weight."

5. Let our pride be corrected by considering that we are mortal; that only a few years ago, we were nothing, and, in a few years hence, shall return to nothing; and that an eternity preceded and will follow us, reducing our space of life to a point; that our landed possessions, however great, are but a speck on a little globe, which is itself but a mote in the universe.

### PRINCIPLES.

1. There needs not only an uncommon strength of mind, but much instruction besides, and correct sense, to be able to prescribe for ourselves fixed principles for acting rightly in every possible situation of life; whence would be inferred a sufficiently exact acquaintance with men and things, to estimate them at their real value.

2. The two words, the abuse of which is most common at the present time, are principles and opinions. If it be amusing to observe the confidence with which he erects the edifice of his principles and opinions, who has never analysed a single idea—it is pitiable to see such an example imitated by young people who have scarcely entered on the scene of life.

3. Principles are but rules derived from the judgment we form of what is due to ourselves and to society.

### PROCRASTINATION.

1. The procrastinator is not only indolent and weak, but commonly false, too; most of the weak are false.

> "The flighty purpose ne'er is overtook,
> Unless the deed go with it."

2. Fools look to to-morrow, and wise folk use to-day.

3. The fleeting footsteps of time do not admit of procrastination in the execution of our designs.

### PRODIGALITY.

Prodigality is a bottomless pit, into which might be thrown all the treasures of the world, if they could be disposed of: it would be vain to assign its limits: it springs from a disorder in the ideas, on which reason takes no hold, and which may be referred to their false combination in forming the estimate of pleasure.

### PROFLIGACY.

1. Profligacy is intensely selfish, and thinks not of the feelings of others.

2. Vicious indulgence is not less discreditable to the head, than dull and disappointing to the heart; not less culpable as a crime, than contemptible as a proof of stupidity. There is no felicity so pure, no joy so unfailing, as those which spring from the satisfaction of virtue.

3. Meanness is the natural companion of profligacy.

### PROFUSION OF PRINCES.

The chief plea resorted to by princes, to justify their extortions, is, that if they take from one, it is that they may give to others; thus sounding high the merit of their gifts in order to render their rapines less odious.

### PROMISES.

1. In what consists the merit of our truth if we observe not our plighted word when we have promised to our hurt?

2. The promiser escapes not the sin of a word breaker, because he hath been a drunken braggart.

### PROTESTATIONS.

1. Large protestations are often used to supply the place of effectual services.

2. The wretched are ever ready to believe in protestations of friendship.

### PROVIDENCE.

1. Those who, by favour of natural circumstances, have eschewed the dangers of imminent peril, proclaim loudly their obligations to providence, without being mindful of the reproach they cast upon that same providence in every case where those natural means of preservation have been wanting.

2. There is no providence but the caution and care we are naturally disposed to take in our own behalf, and the advantage we may derive from the concurrence of circumstances favourable to our preservation or success.

### PRUDENCE.

Prudence consists in selecting the proper times and seasons for every enterprise, and the best means of insuring success; in knowing when to speak, and when to be silent: it teaches, in all things, to discover safety and truth from danger and error.

### PUBLIC APPLAUSE.

When the public have been surprised into an universal burst of applause, it is their custom to indemnify themselves by a corresponding degree of censure.

### PUNCTUALITY.

There is no end of the inconveniences arising from the want of punctuality.

### PUNCTUATION.

Punctuation in writing is allowed by all to be indispensable; without it we read with great difficulty, and are a considerable time in taking the sense of what we read. Yet there are no certain rules for punctuating; every person points according to his own ideas of correctness, and as he would wish to have his manuscript read, and the sense of it understood.

### PURITY OF MIND.

1. A mere narrative of vices is enough to pollute virtue, and youth should know as little as possible about them. A constant picture of the better part of animated nature should be constantly before their eyes; for, if any kind of ignorance be desirable, it must be the ignorance of vice.

2. The mind, yet tender, yet pure—years shall strengthen it—but oh! let them not sully it.

### PYTHAGORAS.

Pythagoras could only impart in secret to his disciples the knowledge of the correct system of astronomy, not daring to affirm openly that the modifications and movements of the universe happened in the eternal process of Nature, which, being identified with infinity

and perpetuity, admitted not of the idea of first formation. Most of the ancient philosophers had their private opinions, and their public doctrines—distinguished by the terms esoteric and exoteric, or internal and external. The proscription of truth, or making it a contraband article, occasioned this practice.

### QUAKERS.

1. It is remarkable that the society of quakers, which professes to be the least formal set of men, is the most formal: the pious snuffle with which they dispense their Christian wares is a habit pertinaciously adhered to, which was in vogue still more anciently than the cut of their coats, and is a most ridiculous affectation.

2. Quakers esteem it the first principle of religion to be deaf to all arguments of reason, resolving all into the inward *dictates and impulses of the spirit;* which spirit is nothing more than their own strongly prejudiced notions, settled by education.

"From sacred seat above the rest advanced,
Where heav'n's selected fav'rites sit entranc'd,
See holy *****, first inspired, arise,
With joints all trembling, and with clouded eyes!
Silent he stands—then hums with solemn grace,
To clear his voice and methodize his face;
The slender covering from his hands he draws,
Then pious lifts them up with awful pause;
His eyes still closed, a sacred sigh supprest,
With hollow murmurs, rends his lab'ring breast.
At length, one tortured word escapes to air,
A second, and a third, with equal care,
In slow succession join the formal course,
And interjected sighs complete their force;
By just degrees the tide of passion flows,
And sacred fury in his bosom glows;
The active spirit lifts him from the ground,
And pious frenzy animates each sound;
With heaving sides and lab'ring lungs, he tries
The strength of action and the force of cries;
The heighten'd storm extends with horrid roar,
While briny torrents stream from every pore;
The dread fanatic tempest thunders loud,
And zealous horrors seize the gaping crowd."

### RATIONAL MEN.

Among the men irrational enough, that are born in a hundred years, there may be, perhaps, thirty or forty rational; and these are dispersed through all the earth: judge, then, if they are likely to be found, in any place, sufficiently numerous to bring reason and integrity into fashion.

### READING.

To read profitably, it is necessary to be in the habit of selecting extracts and taking notes.

### REASON.

Instinct is not always a better director to the inferior animals, than fallible reason to man.

### RECEPTION OF FRIENDS.

We should be always ready to receive our friends with an open countenance and a cheerful heart. Society and connexions have claims upon us, to which we should sacrifice every selfish consideration.

### REDUNDANT STYLE.

When we are full of our subject, and have examined minutely all its bearings, we are so desirous to set it forth in a striking light; to obtain for ourselves the credit of possessing keen perception or profound thought; to display our erudition, or our acquaintance with the arts, sciences, &c.—that we think we can never say enough.

### RELATIONS.

1. Relations take the greatest liberties, and give the least assistance. If a stranger cannot help us with his purse, he will not insult us with his comments; but with relations it mostly happens, that they are the veriest misers with regard to their property, but perfect prodigals in the article of advice.

2. Even the ties of consanguinity are loosened by the collision of interests; so that the nearest relations are seldom the best friends.

3. With regard to our kindred, we do well to discard those who render themselves unworthy of our respect; not to form any expectations of benefits from those who are rich; and to assist, as far as lies in our power, those who are necessitous, without troubling ourselves about their gratitude.

### RELAXATION.

1. That rest of the body which succeeds to hard and industrious toil, is not to be compared with the repose which the mind enjoys under similar circumstances.

2. The mind cannot always be attentive—the heart cannot support continual agitation; and both the one and the other require a time for relaxation.

### RELIEVING THE DISTRESSED.

The world is too full of misery and deceit to make it safe for any man to be guided solely by his feelings; for he who listens to every tale of woe, without stopping to examine whether it be true or false, and even he who attempts to relieve actual distress whenever it is presented to him, will, himself, in time. become an object of relief.

### RELIGION NOT UNIVERSAL.

The mistake into which divines have fallen, or rather their presumptuous assertion, "that no country has yet been discovered where there are not some traces of religious worship," arises from

their confounding the first stages of civilization with that of complete barbarism; and even in the former, examples are to be found of nations existing without any ideas of religion.

### RELIGIONS.

All religions are opposed to facts—are at variance with Nature: they virtually destroy all charity, except for one sect; they render it necessary that the mass of mankind should be kept in ignorance and poverty; they require that children should be taught to think that there is merit in believing that the doctrines of their own religion are true, and that other religions are false—that there is demerit in believing otherwise; and they teach that there is merit and demerit in loving and hating, and liking and disliking, *according to their doctrines*, whether in unison with man's natural feelings, or in opposition to them. Almost all bad passions, vices, and moral evils, emanate from the instruction given in childhood—that there is merit and demerit in belief, and in liking and disliking.

### RELIGIOUS AND POLITICAL CONTESTS.

The zeal and ardour, and the heats and animosities, which religious or political contests seldom fail to excite, must be admitted to be very unfavourable to a calm and dispassionate, and, consequently, a correct judgment, concerning the motives, views, and objects of those who maintain the contrary doctrines; especially when they are successfully maintained.

### REMORSE.

Remorse is the sense of abjection felt from the consciousness of having merited the abhorrence of society. What feeling is so dreadful, and attended by such despair, as that we experience on finding ourselves the objects of general horror.

### REPOSE.

The undisturbed repose, of which we are so tenacious, when duty or necessity compels us to abandon it, is precisely what we long to exchange for a state of excitation, as soon as we may prolong it at our own pleasure. Only say to a man, "Remain at rest," and you instantly inspire him with the love of labour. Very few are satisfied with the mode of life they lead: if it is easy, they find it monotonous; if active, they complain that it is arduous.

### REPRIMANDS.

To reprimand a man at table is a very improper and unseasonable thing: such reprimands have an air of severity, which does not become those who meet for their diversion.

### REPUTATION.

Some men are incapable of blasting a reputation but by approving it.

### RESISTANCE TO OPPRESSION.

There are few sentiments stronger, or more natural to the human heart, than that of indignation against oppression. So predominant is it, that it is to be found, not with the good and virtuous only, but among the most unprincipled and vicious. If there is any thing addresses itself to all that is generous in the mind, it is this sentiment. What is more, it is the solemn duty of every man to set his face against injustice.

### RESOLUTION.

1. As we can change the state of our bodies by regimen, so we may cure ourselves of every mental disease by resolution.

2. Virtuous resolution and manly disinterestednesss seldom fail to restore tranquillity, even where they cannot create happiness.

### RESPECT.

Venerate four characters: the sanguine, who has checked volatility and the rage for pleasure; the choleric, who has subdued passion and pride; the phlegmatic, emerged from indolence; and the melancholy, who has dismissed avarice, suspicion, and asperity.

### RETIREMENT.

1. A taste for retirement, for calm occupation and simple pleasures, ought to be cultivated by every one who is desirous of solid contentment, or who aspires after the dignity of independence.

2. He who passes his days in the peaceful bosom of retirement, may find equal occasions for exerting becoming resolution with him whose lot is cast in the activity of camps, and in the turmoil of war.

3. Retirement is absolutely necessary to the discovery of truths of the first dignity and importance; for how is it possible to mix much in the world, without imbibing the false and puerile conceptions of the multitude, and without losing that true elevation of mind which, comparatively, despises every mortal concern? A minute attention to trifles is inconsistent with great genius of every kind.

### REVENGE.

Revenge, which is suppressed and deferred, is always most to be dreaded.

### REVERSES.

1. It is not hunger and thirst which are feared; it is the contemptuous look, the cold sneer, with which poverty is regarded; it is the estrangement of friends, on whom the hopes fondly relied—it is these that bow the spirit and break the heart.

2. How many idle suspicions a sensible mind, disposed to melancholy and depressed by misfortune, is capable of maintaining; especially if it meets with but a shadow of neglect or contempt from the very person in whose kindness it had taken refuge.

3. To those who have anxious hearts, trifles give cause for alarm.

### REVERIE.

1. To achieve any noble enterprise of intellect, it is first necessary to "gird up the loins of the mind;" and that can only be done by him who has the imaginative faculties under the guidance of the will which is incompatible with a fixed habit of "sauntering reverie."

2. The young and solitary student is most liable to indulge in a sauntering humour, which, when favoured by a union with a particular sensibility of temperament, is the source of much of the unhappiness and unprofitableness of maturer life.

3. They in whom the temperament of sensibility predominates have the greatest tendency to reverie.

### RICHES.

1. The less we esteem riches, the better we can do without them; and we shall be without the reach of those misfortunes to which they are exposed who are employed in acquiring or afraid of losing them.

2. The world is full of woe, and he is a mere idiot, who, in compliance with the will of the world, labours to acquire those riches which he does not need to augment his happiness.

3. They are to be pitied, who, being in prosperity, will hear nothing but what flatters them; because they never know the beauty of truth and reason.

4. To covet a great estate, is to wish to live in the midst of agitation, fear, suspicion, distrust, and often humiliation; for by how many calculations and transactions, at variance with honesty, must the acquisition of that estate be attended; and when acquired, how much disquiet and disturbance of mind must be occasioned by the fears of losing it; what perplexities and erroneous calculations in the uses made of it! there is nothing, even to the doubt of what may become of it after death, that is not a constant torment to its possessor.

5. There are more poor willing to give charity from their necessity, than rich from their superfluity.

### RIDICULE.

1. Dread of ridicule, the weapon of all others most feared by enthusiasts of every description, from its predominance over weak minds, as often smothers what is noble, as it checks that which is absurd.

2. It is seldom that youth, however high-minded, is able, from mere strength of character and principle, to support itself against the shaft of ridicule.

3. There are many things in the world more truly deserving of ridicule, than either awkwardness of manners or simplicity of character.

### RIGHT AND WRONG.

Our learned doctors, like our learned priests, must ever be in the right; change their counsels as they may, and we poor laymen are ever in the wrong.

### ROMANCE.

We fly from the injustice of the world to the poetical justice of fiction, where our sense of right and wrong is either satisfied, or where our sympathy at least reposes with less disappointment and distraction, than on the characters of life itself. Fiction pleases us not because it is false, but because it seems to be true—because it spreads a wider field, and a more brilliant crowd of objects to our moral perceptions, than reality affords. We can criticise a romance, but history denies itself to criticism. It is also true that even the nobler traits of morality are more interesting when they are blended with strong imitations of life, where passion, character, and situation, bring them deeply home to our attention. What is a romance? A collection of imaginary events that we forget as soon as we have read them. What is history? Passing events disfigured, severed, and mutilated by the mistakes or the passions of the writer. Which is the preferable reading—romance, which is forgotten, or history, the errors of which are engraven on the brain? They both alike resemble a magic lanthorn, in which are represented by turns the sun and moon, the clown, God the Father, and Punch and Joan.

### RURAL SCENES.

1. A taste for rural scenes seems natural to us: and after seeking in vain for pleasure among the works of art, we are forced to come back, and find that the highest enjoyment is placed in the lovely simplicity of Nature.

> "And mark, untouch'd by city broils, the reign
> Of rural comfort, cheerfulness, and ease—
> Of health, embloom'd from every sweet briar lane,
> And life and morals wholesome as the breeze."

2. The sight of Nature, in her magnificence or in her beauty, or in her terrors, has, at all times, an overpowering interest, which even habit cannot greatly weaken.

### SADNESS.

1. Sadness makes the most indifferent things insupportable; the mirth of others annoying, and their virtue nauseous. It is a ridiculous thing to dress wisdom and virtue with moping and ill humour. Some pretended wise ones seem to fancy they should derogate from their wisdom if they appeared cheerful.

2 Some men teach knowledge so awkwardly, that they make one believe it is a thing learned with difficulty, and is of no great use to those who have learned it.

### SAINTS IN GLORY.

1. "The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell; and among these may be their own children, parents, husbands, wives, and friends." "Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ." "One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is externally executing on the *vessels of wrath*, the smoke of their torments will be eternally ascending in the view of the *vessels of mercy*, who, instead of taking the part of those miserable objects, will say, Amen, hallelujah, praise the Lord."—*Emmon's Sermons.*

2. "The saints in glory will be far more sensible how dreadful the wrath of God is, and will understand how terrible the sufferings of the damned are; yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them; but, on the contrary, when they see this sight, it will occasion rejoicing and excite them to joyful praises."—*Edwards's Practical Sermons.* Will not men blush to be thought Christians after this?

### SATISFYING OTHERS.

Cherishing the very best intentions, no individual can satisfy all the expectations formed of him.

### SCHOOLS.

1. Those who have been taught to consider the institutions of the schools as giving the last perfection to human abilities, are surprised to see men wrinkled with study, yet wanting to be instructed in the minute circumstances of propriety, or the necessary forms of daily transactions; and they quickly shake off their reverence for modes of education which they find produce no ability above the rest of mankind—but much pedantry.

2. The greatest clerks are not the wisest men.

3. Men whose minds are deeply laden with the knowledge taught in the schools, and who have acquired a considerable degree of celebrity thereby, are not generally the most free from strange prejudices in favour of their early imbibed principles.

### SCORN.

There are cases in which just scorn has always the mastery over just anger.

### SECRETS.

1. Secresy is the paltry resource of a narrow mind to give itself consequence; and it generally happens that where much is pretended there is little to conceal; for men of open minds are free and unreserved.

2. The necessity for being secret implies some vice in the act, or some error in the reasoning which leads to its self-justification.

### SECTARIANS.

1. Ever preferring the improbable and the marvellous to the natural and the probable, ignorant fanatics have contended for taking in a literal, and therefore in an absurd sense, a thousand expressions which were only meant as figurative and symbolical; and have admitted the most extraordinary deviations from the course of Nature, and from experience, on such partial and questionable evidence as, in the ordinary affairs of man, and in a modern court of justice, would not be received on the most common occasions.

2. When fanatics perform their part with such undoubting confidence, and evince, at the same time, such strength of language and such energy of purpose, it would be difficult for the greatest sceptic to doubt the reality of their enthusiasm, though he may smile at the pretensions to which it gives rise.

### SEDUCTIONS.

The old are allured by gold—the young by pleasure—the weak by flattery—cowards by fear—and the courageous by ambition: a thousand baits for each taste, and each bait concealing the same deadly hook.

### SEEKERS OF APPLAUSE.

He who depends upon the applause of others, makes the tranquillity of his mind to depend upon the opinion of the vulgar; he willingly deprives himself of his liberty, that he may humour the passions of others; he makes himself uneasy, to please those who behold him; he loves virtue according as the *people* love it; he does good, not for the sake of virtue, but for the sake of his reputation.

### SELF-ESTEEM.

Men are commonly despised in proportion to the esteem they seem to have for themselves. The praises which a man bestows on himself, make others believe that he is extremely conceited and vain, and, consequently, raise their contempt, envy, and hatred.

### SELFISHNESS.

1. That discretion which has its origin in selfishness is not much to be admired.

2. Such is the debasing effect of interest on the mind, that we generally despise those who are superior to its temptations.

### SELF-KNOWLEDGE.

1. Learning, a great capacity, noble projects, and glorious actions, whereby we are known to others, are often the cause why we do not know ourselves.

2. Theories serve not for self-knowledge, and a man should be placed in different circumstances before he can become well acquainted with his own character and capabilities.

### SELF-REPROOFS.

1. There are various sorts of reproofs—innumerable corrections—to which man, in the course of his life, is necessarily subjected; which he feels deeply, yet which appear not to the world: but there is no reproof so stinging as self-reproof; and for a man to be conscious that he has baffled himself, is for him to be as unhappy as man can be.

2. Even the most unprincipled experience a disagreeable feeling, which resembles remorse, when they have fruitlessly made a wicked proposal.

3. Any sudden cause for anxious and mortifying reflection, which, in advanced age, occasions pensive and sullen inactivity, stimulates youth to eager and active exertion.

4. There are times in life, when every man feels as if his sympathies were extinct. The commonest cause is the consciousness of having committed wrong—when the feelings recoil inward, and, by some curious perversity in the nature of our selfishness, instead of prompting atonement, irritate us to repeat and to persevere in our injustice.

5. We need not do that which may lessen us in our own opinion. There are mortifications ready enough in the world to humble us; we do not need to make any for ourselves.

### SELF-SUFFICIENCY.

1. Happiness and pride are absolutely incompatible. Continual vexations, fancied slights and injuries, provoke and wound the self-sufficient mind.

2. We are never more in danger of being subdued than when we think ourselves invincible.

### SENSE OF EVANESCENCE.

1. The greatest depths of natural feeling are often accompanied with a sense of transitoriness and delusion, in which particular being appears lost and solved in an indefinite universality. This deep natural sense of evanescence and insignificance is capable of being turned either to sadness or levity.

2. In the bloom of youth and beauty, on the very summit of triumph, power, and joy, there often seizes irresistibly on the mind of man, a deep sense of the fleetingness and nothingness of that existence which he calls his life.

### SENSITIVENESS.

1. In slow and solid natures, there is usually a touch of shamefacedness, and a sensitiveness to the breach of petty observances.

2. The elasticity of the human mind is one of its most extraordinary qualities. The man who, at one time, is capable of resting quietly on his pillow with the management and fate of a nation in his hands, is, at another, distracted, harassed, and distressed by the probable event of a horse race. A woman, who has borne misfortunes with fortitude and resignation, will be agitated, tortured, and tormented by the recollection of a single word, look, or action of her own, or of some other individual, to which no human being, besides these two, would attach the smallest importance.

### SENTENCE.

A general proposition, but concise, judicious, and energetic, containing some moral truth. A maxim is an instruction given to men respecting what they ought to do; a sentence is a judgment upon what they usually do. The one is a precept of conduct; the other a practical truth.

### SERVING OTHERS.

Some who pretend to be considerable men, have no other credit than to make people believe, by their artifices, that they can do a great deal for them, though they have so little power they can do nothing for themselves. A man who pretends to extensive influence would not find so many cullies, if they were not too greedy of the favours which they expect from him, or if they were not too much imposed upon by mere appearances: every thing that glistens dazzles them; every thing that excites them hurries them away; and having their expectations thus raised, they suffer themselves to be led at a man's pleasure.

### SICKNESS.

There is something in sickness that breaks down the pride of manhood; that softens the heart and brings it back to feelings of infancy.

### SILENCE.

He who can wrap himself up in silence when every word would be in vain, will understand how to connect energy with patience.

### SIMPLE LUXURIES.

1. To a mind rightly constituted, there is a real luxury in the simplest gifts of nature, and a fine day is a sensual enjoyment.

2. A career of city pleasure is unfavourable for acquiring a taste for natural beauty, and still more so for forming associations of a sentimental kind, connecting us with the inanimate objects around us.

### SLANDERERS.

1. The baseness and mischief of slander would be rooted from society, if hearers forbore to be quiescent accessaries.

2. To permit the misrepresentation of a friend is to share in the slander.

### SMALL FORTUNES.

He whom nobody minds does not care for magnificence, or any other worldly vanity: it is the advantage of a small fortune. He whose good or evil fortune affects himself alone, has the best right to pursue it according to his own fancy.

### SMUT.

I cannot hear a lewd tale, or any indelicate equivocations, or inuendos and loose words, without being full of indignation against those who speak them. It is very difficult for those who are present at such conversations, when some men make bold to say anything, without regard to modesty, to preserve their virtue; because the sensual thoughts that are raised in their minds will excite them to afford to the senses all the libidinous pleasures which have been represented to their imagination.

### SOCIETY.

1. If we live in the narrow circle of ignorance, we are spared the pain of knowing many an evil; and, surely, in much knowledge there is sadness of heart.

> "Society itself, which should create
> Kindness, destroys what little we had got."

2. There is a species of habit which carries many men into a certain society at a certain hour, without expecting or receiving any particular degree of gratification, or even amusement.

### SOCRATES AND SENECA.

Socrates and Seneca were both put to death for avowing their opinions favourable to truth, in opposition to the established superstition of their times.

### SOLITUDE AND SAINTS.

Solitude is favourable to feelings of self-importance; and it is when alone, and occupied with their own thoughts, that fanatics have reveries, and imagined saints lose themselves in visionary extacies.

### SORROWS.

That passive sorrow, long endured, and which, not discovering itself in outward show, sinks deep into the heart, and throws over life a cast of diffidence and melancholy, is quite as affecting as that which exhibits emotions violent as the hurricane.

### SPECULATIVE ABSTRACTION.

Mortals, especially at the well appetized age which precedes twenty years, are seldom so much engaged, either by real or conjectural

subjects of speculation, but what their earthly wants claim their hour of attention.

### SPONTANEOUS PRODUCTION.

There is nothing eternal, unalterable, but the ensemble of universal modes. There can nothing new be originated in Nature; no new genus can ever arise: the doctrine of spontaneous production, or animation without the natural procreative means, is false: what is called equivocal generation only discovers the defect of science in the knowledge of the means by which some natural species are propagated. To say, also, that instead of existing externally, any natural order originated in chance, or fortuitous combination, is absurdity. Every combination of bodies produced by the art of man can only be a partial determination of affinities or deviation from natural modes: a hybrid, or a metallic composition, can only be sustained until the process of decomposition shall restore them to the general orders of natural perpetuities.

### STAGE OF LIFE.

1. There is no one but enters a perfect novice upon the stage of life; the follies of the fathers are all lost upon their children, and do not seem to instruct them at all.

2. We observe the aged, the infirm, and those engaged in occupations of imminent hazard, trembling, as it were, upon the very brink of non-existence; but we derive no lesson from the precariousness of their tenure of life, until it has altogether failed.

### STARVATION.

Where one person meets a premature death from the want of a sufficiency of food, one thousand might be found to have met with such a death by the practice of loading their stomachs with too great a quantity.

### STATION IN LIFE.

Man, so far from being able to adapt his circumstances to his faculties, is often, with a spirit equal to the highest station, left to linger in the lowest.

### STOMACH.

1. The seat whence most chronic disorders originate is the stomach: it is therefore not only the quality but the quantity of what we eat which ought to be attended to.

2. Old people eat more than young people, and suffer fewer inconveniences from their gluttony.

### STUDIES.

1. The whole tendency of the young intellect is to acquire positive knowledge, while teachers, in direct opposition to Nature,

deprave and torment them, with words without mean ng, or relating to things which they cannot understand. Whatever is spoken of, should be shown in Nature first; for it is useless to speak of things which children have never seen, heard, felt, tasted, nor smelt. The instruction that is given in common colleges is more a communication of signs than ideas. By this constrained and yawning study, the conceptions are rendered slow and indolent, and many children are deterred from learning things to which they would have attended with pleasure had their understandings been exercised in a practical way. The Latin terms crammed into the heads of students, neither give them the habitual power of reflection, nor serve to cultivate attention.

2. The proper degree of exercise is an important point in education. Too much application weakens, or even exhausts the faculties —both feelings and intellect. Early geniuses often become ordinary men. The mental operations, when too active, are frequently injurious; and it is necessary to keep up the equilibrium between the organs and the functions—body and mind—and between the individual faculties.

### STYLE.

Style is not merely a tissue of words, but the general combination and exhibition of ideas; it depends upon the greater or less stores of the mind, habits of expression, modes of reasoning, play of the fancy, &c.; all which may be produced or determined by the study of particular authors in every language.

### SUBSERVIENCY.

It often happens, owing, I suppose, to perversity, that subserviency in trifles is more difficult to a proud mind than compliance in matters of more importance.

### SUFFERING.

1. There is frequently a mixture of the ludicrous with real suffering, which renders it unfit for description.

2. The curiosity we excite in indifferent persons is the more particularly insupportable and vexatious, when we are in a state of suffering and wish to conceal it.

3. Sorrows and fear sometimes make sufferers eloquent.

### SUNDAY.

Honest and worthy citizens, who are willing to bind themselves to the strictest observance of laws founded in morality for securing the safety of person and honest dealing in society, cannot rest satisfied at being subjected to a compulsory conformity with the observance of a day held by the superstitiously ignorant as sacred to idleness, under a pretended commandment given by a fabled monster, who is represented by the Mosaical imposture as ordering a man to be stoned to

death for picking up a few sticks to light his fire on a Sabbath! The judicature of the United States is disgraced as long as their courts shall serve as holy tribunals to answer the ends of priests, by sentencing to fines and imprisonment those prosecuted, at their instance, for acts of utility performed on the Christian's Sabbath. That is a land of slavery, and worse than papal despotism, where this Christian tyranny prevails, and in which a citizen may not regulate such actions, as keeping or not keeping a day in sacred idleness, by his own discretion.

### SUPERFICIAL MEN.

Superficial men deem it nothing to know any matter unless others are made aware of it.

### SUPERIOR TALENT.

1. He in whom the reflective faculties lie torpid and useless, may have that power which wealth and fortune involve, but can never aspire to that empire over the minds of men which constitutes the true aristocracy and dignity of human nature.

2. Social superiority is not maintainable without a certain superiority of knowledge and intellect.

3. Even a just conviction of our powers—a pardonable vanity in the consciousness of our own superiority—are dangerous symptoms to exhibit to the world in the midst of success and prosperity: in misfortune and poverty they will not in the least be tolerated. These bring you still more in collision with groundling ignorance and vulgarity; and when we see how little sympathy intelligence and refinement show for higher pretensions, can we wonder that, in lower grades, disputes, mortifications, ignominies, disappointments, and insults, punish the indulgence of a similar spirit.

### SUPERLUNARY RESEARCHES.

1. Mankind seem to value nothing that is natural. We can perceive every thing that is useful to be known; but we leave the purest and the most simple knowledge to go in search of, and bewilder our minds about phantoms. We first court difficulties and unattainable objects, and then lament our own defects. What shade of reason have we to talk about spirits? What analogy have we to induce us to expect more than a mortal life? Why did it begin? Eternal individuality of sensible existence would be too dreary a prospect. We cannot enjoy anything but for a time; we satiate under the most delightful pleasures; and we grow tired of sensible existence.

2. Aspirating minds wander incessantly round the gulf of ideas that are not tangible; but the intellect fatigues itself in vain in attempting to scale the heavens—to exalt itself above humanity.

3. They can never be too much blamed who spend their time in searching the reason of things that have no existence, and who

divert the force of their minds to the prejudice of truth. It were much better to admit such things to be fables than to attempt reasoning about them.

### SUPERSTITION.

1. The weak and ignorant are apt to mistake their superstitious terrors for moral impressions.

2. When not arrayed in her full horrors, superstition had charms which we fail not to regret, even in those stages of society from which her influence is well nigh banished by the light of reason and general education: at least, in more ignorant periods, her system of ideal terrors had something in them interesting to minds which had few means to excitement.

> "But lost to me, forever lost those joys,
> Which reason scatters, and which time destoys."

3. People, even of tolerable education, have, in our time, sought the retreat of a fortune-teller upon a frolic, as it is termed, and yet not always in a disposition absolutely sceptical towards the responses they receive.

### SWEARERS.

A swearer is a passionate, or an inconsiderate, or a licentious man —or one whose education has been very much neglected: every one of these is odious to a well-bred man.

### TAKING OFFENCE.

To catch too soon at an offence shows a weak judgment.

### TASTE.

Taste is that delicate faculty by which one perceives the beauties and defects of any thing, either in Nature or art.

### TEMPER.

1. More misery is produced around us by the irregularity of our tempers than by real misfortunes.

2. It is beneath the dignity of rationality to be incessantly bickering with the persons and things about us; and he who exhibits this kind of anger, may be considered as highly infected with the disease of unhappiness, a perpetual breaker of domestic peace, and, consequently, a vicious and morally depraved person.

### TEMPERAMENT.

1. Temperament is that state or constitution of the brain and nervous system, according to which a man thinks and feels, and through which he is more or less affected by external agents.

2. It is a matter of great concern to reflect seriously on the follies and mischiefs which arise out of a general peevishness, or a display of anger at every trifle that happens. This disposition of mind and

body operates against us both physically and morally; makes us despised in person and injured in property; at once a perpetual torment to ourselves and to every living thing about us; cool reflection upon the subject, with a resolution to check the irritable nerve, is the only remedy.

3. In our dwellings every thing ought to be tranquil and serene.

4. The most abhorred thing in nature is the face that smiles abroad, and flashes fury when it returns to the lap of a tender, helpless family.

5. One unquiet, perverse disposition disturbs the peace and unanimity of a whole family.

6. Ill-humour is a fault to which I bear an entire antipathy.

7. The resentment of a quiet and patient person has always in it something formidable to the professed and habitual grumbler.

8. When the heart is sick, the temper is but too apt to catch a tinge of sourness.

9. He is happy whose circumstances suit his temper; but he is more excellent who can conform his temper to any circumstances.

### TIME AND CHANCE FOR ALL.

Were the affairs of the world to be guided implicitly by human wisdom, or were they uniformly to fall out according to the conjectures of human foresight, events would be no longer under the domination of that time and chance which happen unto all men; since we should, in the one case, work out our own purposes to a certainty, by our own skill, and, in the other, regulate our conduct according to the views of unerring prescience.

### TOWN AND COUNTRY.

"But of all Nature's discrepancies, none,
Upon the whole, is greater than the difference
Beheld between the country and the town;
Of which the latter merits every preference
From those who have few resources of their own,
And only think, or act, or feel, with reference
To some small plan of interest or ambition—
Both which are limited to no condition."

The inhabitant of a solitary country is affected with the sensation of giddy astonishment when, for the first time, he finds himself in the streets of a large and populous city—an unit in the midst of thousands.

### TRAVELS.

1. We should not judge of the rest of the world by what we see going on around ourselves, but walk abroad into other parts, and thereby enlarge our sphere of observation, as well as ripen our judgment of things.

2. There is nothing, perhaps, that opens the human mind so effectually, or frees it so soon from early prejudices, as travelling. A man cannot believe in the infallibility of two or of twenty

religions, each one opposed to the others; and he perceives that the most perfect devotion on the part of whole nations to any religious principles, is no reason whatever for pronouncing those principles to be true. The traveller learns, too, that public opinion varies in every country; and that, unless he can establish some standard of right and wrong, more stable than orthodoxy and popularity, propriety will be determined by the degrees of latitude and longitude.

### TROUBLED PERIODS.

1. Those who, in peaceful times, are most ambitious of authority among others, shrink from the competition at such eventful periods, when neither ease nor parade attend the possession of it; and when it gives only a painful pre-eminence both in danger and in labour, and exposes the ill-fated chieftain to the murmurs of his discontented associates, as well as to the first assault of the common enemy.

2. In troublesome times, men's vices are forgotten, so they display activity, courage, and prudence—the virtues then most required.

3. In revolutions, stern and high principles are often obliged to give way to the current of existing circumstances; and, in many a case, where wars have been waged for points of metaphysical right, they have been at last gladly terminated, upon the mere hope of obtaining general tranquillity.

4. There are two sorts of men whom situations of guilt, terror, and commotion bring forward as prominent agents. The first are spirits so naturally moulded and fitted for deeds of horror, that they stalk forth from their lurking places like actual demons to work in their native element: the second class of these unfortunate beings are involved in evil rather by the concurrence of external circumstances than by natural inclination.

### TRUTH.

1. We must either conform to all the fluctuating errors of the day, and of the circle in which we live, or we must search out the truth for ourselves; and to arrive at it, pierce through all the obstacles that stupidity or wickedness have placed in our way.

2. Principles of truth and simplicity established in our minds, as the rules of our conduct, emancipate us from all other shackles.

### TYRANNIZING.

1. The mind revolts against the power which displays pride or pleasure in finding fault, and is wounded by the bare suspicion of such disgraceful tyranny.

2. A powerful clown is a tyrant in the most ugly form he can possibly appear.

### UNCERTAINTY.

Uncertainty is the severest of human ills. Even the situation of the wretched can be rendered more wretched by suspense.

### UNGENEROUS TRAIT.

There is a remarkable want of generosity in the hearts of men which excites them to put themselves on their guard against the most ordinary communications immediately they perceive an earnest desire to be informed of a thing. They seem to suspect a concealed interest in affairs the most simple, and to apprehend they may commit themselves by unwittingly conferring a benefit greater than they might be aware of.

### UNSOPHISTICATED AGE.

In youth, there is a sort of freemasonry which, without much conversation, teaches young persons to estimate each other's characters, and places them at ease on the briefest acquaintance. It is only when taught deceit by the commerce of the world that we learn to shroud our character from observation, and to disguise our real sentiments from those with whom we are placed in communion.

### VANITY.

Vanity will make a man endure almost as much as zeal.

### VENERATION FOR OLD AGE.

The prejudiced respect for age, impressed upon our ideal faculties in youth, is as strikingly undeceived by our experience and knowledge, as the prejudiced awe with which we are in like manner impressed towards the fabled God Almighty. When we become acquainted with the religious wickedness, superstitious ignorance, hardened obduracy, rapacious appetites, and selfish depravity of old people—instead of honour, we find them to merit our utter contempt and detestation. It is only where there has been virtue enough during youth and manhood to erase from the mind the falsehoods of depraved and vulgar education, to reconcile the ideas with Nature, and purify the desires of the heart from the base and greedy covetousness of possessing money and power, that old age can be regarded with esteem and veneration. A long life passed without learning any thing from Nature and experience, only excites abhorrence and contempt.

### VICARIOUS SACRIFICE.

Surely, is it possible, that any reasonable being, that has any right sense of justice or mercy, would be willing to accept forgiveness of his sins on such terms? Would he not rather go forward and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay, was he so hardy as to acknowledge a willingness to be saved through such a mediation, would it not prove that he stood in opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor selfish creature, and unworthy of notice?

### VICIOUS HABITS.

1. Bad actions are less fatal to happiness and virtue by themselves than by the vices of which a habit is contracted from them in weak and corrupt minds. In a strong and sensible mind, remorse inspires the necessity of good conduct and correct habits which diminish its bitterness.

2. Indulgence begets desire, and desire betrays integrity, and corrupts the heart.

3. The wicked are not always so happy, nor the good so unhappy as is imagined; and vice is, nine times out of ten, its own punishment.

4. None can drink of the cup of vice with impunity.

### VICIOUS SHAME.

Such is human weakness, under present modes of education, that we are less ashamed, perhaps, of supposed vice, than of real poverty.

### VICISSITUDES.

1. Without penetrating into the deeper sources of the moral, we are often compelled to observe how near the complete possession of human objects is to a change of prosperity.

2. It seldom happens that any period of human existence, whether extensive or contracted, passes by without some circumstance occurring calculated to produce painful sensations.

3. To those who lie out of the road of great afflictions, are assigned petty vexations, which answer all the purpose of disturbing their serenity.

4. It is when prosperity is at the highest, that our prudence should be awake and vigilant, to prevent misfortune.

5. The griefs of the powerful and the fortunate are often mingled with the impatience of uninterrupted prosperity.

6. Those in sorrow will better bear ill news than those whom it surprises in the presence of content and happiness.

### VINDICATED AFFECTIONS.

He that is too proud to vindicate the affections and confidence which he conceives should be given without solicitation, must meet much, and, perhaps, deserved disappointment.

### VIRTUE.

1. Should you even preserve your life at the expense of virtue, you are not sure that you have prolonged existence for one instant; but you are sure that you have rendered the rest of it contemptible.

> "———————— Oh! pursue,
> Pursue the sacred counsels of your soul
> Which urge you on to virtue. Let not danger
> Nor the encountering world make faint your purpose."

2. To have them in perfection, the virtues cannot be separated;

they are mutually dependent; remove one, and all the rest are enfeebled or destroyed.

### VIVACITY.

1. There is no mistake greater than that into which people fall, who fancy a lively disposition an insensible one; those whose feelings are always alive, whose passions are capable of strong excitement, and whose animal spirits are the lightest and most volatile, are those upon whom sad sudden changes from happiness to misery have the most poignant effect.

2. In great calamities it sometimes happens that light and frivolous spirits resume their elasticity and presence of mind sooner than those of loftier character.

### VOLUPTUARIES.

The mere listlessness of the hacknied voluptuary 's appetites becomes at length a sufficient penalty for having made it the principal object of his enjoyment and cultivation.

### VULGAR ERROR.

The motion of a horse hair, when immersed for some time in tepid water, has given cause for the false notion that the hair has become animated and metamorphosed into a living creature. The following is the theory of its motion. Whenever a tissue or fibre of animal or vegetable substance has been steeped for a sufficient time in water that is pure, undisturbed, and moderately warm, this tissue becomes in some degree affected by maceration, and its tendency to decomposition is hastened or favoured; its filaments separate, and there likewise takes place a disunion or breaking apart of the vital globules, or organized corpuscules, of which each filament is composed: these same corpuscules themselves tend to a rapid dissolution of their vital consistency. If this process be examined through a microscope, it will be seen in what manner the mechanism of movement is accomplished. The organic globules have all an oblong shape, which is the form into which magnetism determines all ductile bodies: as some of these are disengaged, the force of this operation acts upon the others still in adhesion, and which form the main substance of the tissue, and occasions the vibratory motion perceptible and construed to result from animal will or life. The movement of some of the corpuscules which glide along between the layers of loosened filament constituting the hair, and which are determined by their loss of gravity towards the openings that admit of their escape, occasions its serpentine movement in the water. The gravitating and magnetic repulsions to which the other globules of similar consistency are liable, in the same manner account for their rapid and fantastic undulations, which appear so strange, and which have given rise to the error in supposing the frame of man to be composed of an infinite number of living animalcules, which have

been called *monades*. What are called animalcules are nothing but the elementary organized particles of which the substances of all animals and vegetables are constituted. In the course of decomposition, some of these constituent globules revolve with celerity on themselves, and this movement in them is, like that of planets and stars, an effect of expansion counteracted by repression. All these several acts of expansion or magnetism give to the substances in infusion, the appearance of animal life; but they are not animals, however; and if withdrawn from the water, the horse hair will always be found to be a horse hair, and the revolving globule an inanimate particle. There are no animals, the movements of which are restricted to a vibration, or rotation on themselves, without the faculty of locomotion, or ranging from one place to another. The notion that the simple organic constituent parts of animals and plants, when dissociated, are capable of independent life, arises from connecting the idea of animation with that motion incident to the progress of decomposition or resolution of corpuscular substance into its chemical principles, fitting it for combination with atmospheric air. From the zoophite up to man, it is proved that there is an absolute identity in the structure of all the different tissues of the animal organization.

### VULGAR SECTARIANS.

Crusted with prejudice, always ready to commit ruffianly outrage upon the man who would remove from their eyes the bandage of ignorance which superstition has bound round them, the vulgar scarcely merit the pains taken to set their judgment right; but pity may grant what obstinacy and false pride would refuse.

### WANT.

The prospect of want is worse than actual privation. Man appears to be the only animal in existence whose exertions exceed his necessities.

### WANT OF SPIRIT.

1. Let it appear that we set a value upon ourselves, but without despising others. If we fall into either of the extremes, we either provoke men's pride by our insolence, or teach them to despise us by our timorous submission, and by the mean opinion which we seem to entertain of ourselves.

2. We never excuse the absolute want of spirit and dignity of character, or a proper sense of what is due to ourselves in society and in the common intercourse of life.

### WAVERING COURAGE.

When, whether from our state of animal spirits, want of confidence in the justice of our cause, or any other motive, our own courage happens to be in a wavering condition, nothing tends so

much altogether to disconcert us, as a great appearance of promptitude on the part of our antagonist.

### WEAK SIDE.

Every man has his weak side; and it is very often the case that this weak side is the best part of the man.

### WEALTH.

A people could scarcely be found, among whom the accumulation of enormous fortunes by particular individuals, did not engender a spirit of aristocracy on one side, and abasement on the other: all that is desirable, therefore, for a republic is, that easy circumstances only should be enjoyed generally by the citizens, without so great a disparity of condition as to lead to the destruction of every kind of civil equality.

### WITCHES.

If, in past times, those who were deemed witches had been permitted to speak in their own defence, before those who were not prepossessed against them, not a single one of them would have been murdered.

### WITTICISMS.

1. Many attempts to be witty, indicate a trivial understanding and superficial knowledge.
2. When we are over anxious to shine, we generally fall short of our ordinary standard.

### WORLD.

According to the doctrine of modern theology, the world is but a mere appendix to chaos.

### WORSHIPPERS OF PLUTUS.

1. The worshippers of Plutus regard with an evil eye the brother who enjoys the smiles of the Deity in a superior degree to themselves; thinking, perhaps, that their own portion would be larger, were it not for the accumulations of this favoured individual.
2. There is a sort of doltheads, dull-brained and stupid, but who are, nevertheless, endowed with the art or talent—the peculiar instinct of selfishness—that of keenly calculating their gains; and they grow rich without its being known how, or with what object.

### YOUTHFUL HOPES.

It is a melancholy pleasure with which those who have long followed the pursuits of life, and are sensible of their vanity, regard the gay, young, and buoyant spirits, to whom life, as yet, is only hope and promise.

# BIBLE OF REASON.

## CHAPTER XII.

SINGLE LIFE—COURTSHIP—DISAPPOINTMENTS—MARRIAGE—CONNUBIAL HAPPINESS OR MISERY—FEMALE CHARACTER.

1. I would not advise any single gentleman hastily to conclude that he is in distress. Bachelors are discontented and wish for wives. What is gained by the change? We know what we are, but we know not what we may be.

2. The difficult spirit, in quest of a companion of kindred qualities, dwelling in visionary meditation on the images created by fancy, passed through life without having found a congenial character.

3. It usually happens, more especially to the enthusiastic and imaginative, that, having formed a picture of admiration in their own mind, they too often deceive themselves by some faint resemblance in some existing being whom their fancy as speedily as gratuitously invests with all the attributes necessary to complete the *beau ideal* of mental perfection. No one, perhaps, even in the happiest marriage, with an object really beloved, ever found all the qualities he expected to possess; but, in far too many cases, he finds he has practised a much higher degree of mental deception, and has erected his airy castle of felicity upon some rainbow, which owed its very existence only to the peculiar state of the atmosphere.

4. Suppose that the hopes of ambition are crowned with the fullest accomplishment. Fame, wealth, rank, honours—all have been sought, all have been won! Alas! where is she who should have shared them? Where is she whose smile of joy at our triumph would have been far more sweet than the triumph itself—whose gratified pride in our success would have been the highest joy with which the heart of man can swell? Again that spirit, outwardly so prosperous, exclaims, in the secresy of its own communings, "All, even this is vanity!" Again it feels that there is nothing which can fill the place of engrossing love within the human heart.

> "'Tis sweet to know there is an eye will mark
> Our coming, and look brighter when we come."

5. Who is there that has forgotten—who ever can forget, the first avowal of mutual passion between himself and the woman of his chosen love? The place, the hour, every accessary circumstance—are they not before him now? The look of fond abandonment at

last unchecked; the tone of fondness no longer dissembled: do we not see those eyes beam, do we not hear that dear, dear voice, as it spoke to us modulated in the key of enthralling love? Does not our memory almost heat our senses, and give to us its own creation as realities?

6. The relative situation of adviser and advised, of protector and protected, is so peculiarly suited to the respective conditions of man and woman, that great progress towards intimacy is often made in very short space; for the circumstances call for confidence on the part of the gentleman, and forbid coyness on that of the lady; so that the usual barriers against easy intercourse are at once thrown down.

7. There are some men, advanced in life, whom we could fancy making love with far less indecorum than some who are younger. The reason is, that the former are young in spirit, and can pay their attentions with a grace, a pertinence, and a vivacity, that, in rescuing love from the common place of mere animal passion, at once makes up for the want of youth by the charm of society.

8. The conversations of lovers are like law suits—not very interesting, except to those immediately concerned in them.

> "To write, to sigh, and to converse—
> For years to play the fool—
> Is to put passion out to nurse,
> And send the heart to school.
> Love, all at once, should from the earth
> Start up full grown and tall;
> If not an Adam at its birth,
> It is no love at all."

9. Though to have loved *before*, is no injustice to the person we love at *present*, yet the knowledge that we have done so, piques a lover's vanity, and he cannot forgive the woman who has found any man worthy to make an impression on her, till she had the good fortune to see himself.

10. A man marries his cook, who, in divesting herself of her apron to accompany him to church, protests her devotedness and her affection; on her return, she forgets she had ever worn it, and before the week ends she commands imperiously her husband and his servants.

> "Better a beggar, than to find me tied
> To art and spite, to insolence and pride."

11. It is better to be laughed at than ruined; better to have a wife who, like Martial's Mamurra, cheapens every thing, and buys nothing, than to be impoverished by one whose vanity will purchase every thing, but whose pride will cheapen nothing.

12. I scarcely know one householder who has not, on some ill-omened and most inconvenient season, announced suddenly to his innocent helpmate, that he had invited

> "Some odious Major Rock
> To drop in at six o'clock,"

to the great discomposure of the lady, and the discredit, perhaps, of her domestic arrangements.

13. Let not those who enter into an union for life, without those embarrassments which are, perhaps, necessary to excite an enthusiastic passion, augur worse of their future happiness because their own alliance is formed under calmer auspices. Mutual esteem, an intimate knowledge of each other's character, a suitability in degree and fortune—in taste and pursuits—these are more frequently found in a marriage of reason than in an union of romantic attachment, where the imagination, which probably created the virtues and accomplishments with which it invested the beloved object, is frequently afterwards employed in magnifying the mortifying consequences of its own delusion, and exasperating all the strings of disappointment.

14. When the parties are on a perfect equality in wealth, condition, and education, and intimately acquainted with each other's thoughts and feelings before marriage; and when no motive whatever exists but genuine affection to induce a union, it is most likely that marriages so formed will be more pleasurable than any that have yet been.

15. As unions are often formed between couples differing in complexion and station, they take place still more frequently between persons totally differing in feelings, in taste, in pursuits, and in understanding; and it would not be saying, perhaps, too much, to aver that two-thirds of the marriages around us have been contracted by persons, who, judging *à priori*, we should have thought had scarce any charms for each other.

16. When either party fix their attachment upon the substantial comforts of a rental, or a jointure, they cannot be disappointed in the acquisition, although they may be cruelly so in their own estimation of the happiness it was to afford, or in having too slightly anticipated the disadvantages with which it was to be attended.

17. Have I not seen a household where love was not—where, although there was worth, and good will, and enough of the means of life—all was embittered by regrets which were not only vain, but criminal?

18. Marriage is not commonly unhappy but as life is unhappy; and most of those who complain of connubial miseries, have as much satisfaction as their natures would have admitted, or their conduct procured, in any other condition.

19. In an unhappy marriage, there is a degree of suffering which exceeds any other human affliction.

20. A regard to decency, and the common punctilios of life, has kept many a married couple unseparated; and it frequently preserves a polite intercourse, where both love and friendship have been wanting.

21. Persons of delicacy and virtue, unhappily united to those whom they find it impossible to love, spend the loveliest season of their lives in unproductive efforts to appear otherwise than they are, for the sake of the feelings of their partners, or the welfare of their

mutual offspring; those of less generosity and refinement openly avow their disappointment, and linger out the remnant of that union, which only death can dissolve, in a state of miserable discord and hostility.

22. Nothing breaks down health so effectually as the constant uneasiness excited by being united to an irritable person, who is either drawing largely and frequently upon the good nature of his wife, or, what is worse for both parties, gradually creating in her a disposition similar to his own.

23. Alas! how often is seen the female, pale, and wretched, and degraded, still following with patient constancy the footsteps of some domineering tyrant, and submitting to all his brutality.

24. A woman must be much worn down indeed by pain and suffering when she totally loses all respect for her external appearance.

25. Most of the differences that arise between man and wife are occasioned by the attempts of the latter to break through the bounds of dependence which Nature has assigned to her. A woman insures the good graces of her husband by conforming always to his will, and accustoming herself to yield up her own.

26. The good sense of a well-informed woman readily instructs her that a silent example, and an easy unrepining behaviour, will be always more persuasive than the severity of lectures and accusations.

27. A compromise, which we would recommend to all managing matrons, is, never to interfere with their husbands' whims or prejudices; for it is surprising how much real power will be cheerfully resigned to the fair sex, for the pleasure of being allowed to ride one's hobby in peace and quiet.

28. The first and most important quality in a woman is mildness: scolding and obstinacy will ever increase her sufferings, and augment the perversity of her husband.

29. It is only the informed, the refined, the cultivated woman who can entertain her husband.

30. Cheerful, animated, and elegant intercourse, forms a main part of the bond of union between intellectual and well-bred persons.

31. Let me tell the libertine of fancy, when he despises understanding in woman, that the mind, which he disregards, gives life to the enthusiastic affection, from which rapture, short-lived as it is, alone can flow! What are the cold or feverish caresses of appetite, but sin embracing death, compared with the modest overflowings of a pure heart and exalted imagination?

32. Intelligence goes far to make up for all deficiences of form or feature, while it gives a finish and an enchantment to the highest order of beauty, that can by no other means be imparted. It likewise confers happiness and pleasure on many long hours, which would, by the ignorant and listless, be spent in yawning vacuity, and all the horrors of ennui. It is by this very means, indeed, that it improves beauty; for according to the unalterable laws of habit, the face that habituates itself to wear the ruffled and cloudy

aspect of weariness and dissatisfaction, will not be readily smoothed into good humour, nor into the calm, tender mien of pensive feeling.

33. When I see a taste for reading in a female, I forget her little foibles, and am quite willing to overlook even affectation, which I rate the worst of them.

34. There are women, who, with elegant manners, cultivated minds, and liberal sentiments, are formed for the delight and instruction of all around them; who can both give and receive information with pleasure, and are qualified to discharge all the relative duties of life with firmness, dignity, and precision; and there are others, who, without much information or strength of character, win our affection and esteem by the simplicity of their manners, the vivacity of their tempers, and the amiable sweetness of their whole deportment: happy is the man who has found one of either description to be the partner of his griefs, his joys, and his comforts; he has secured one of the first essentials to happiness, and will find the pleasure of his life exalted by participation, and its evils diminished.

35. In all civilized society, the females of distinguished rank and beauty give the tone to manners, and through these even to morals.

36. Beauty gives, for the time, its own charm to any attire, however awkward—to every fashion, however absurd.

37. Beauty is almost always a fatal gift, for which a woman pays but too dearly.

38. It is extremely difficult to maintain the full dignity of an offended person in the presence of a beautiful girl, whatever reasons we may have for being angry with her.

39. There are some women of true sense, who are generous and sincere, but the number is small.

40. In women of reputation and delicacy, real love is but friendship of an exalted kind; and love founded on that basis is alone unchangeable.

41. True love and true sensibility cannot exist without virtue: every weak being will ever think he loves, and will ever be incapable of feeling that passion.

42. True love is not used to making many professions.

"I've also seen some female friends * *
* * * * * * *
That faithful were through thick and thin, abroad,
At home, ——————————————
Who did not quit me when oppression trod
Upon me; whom no scandal could remove;
Who fought, and fight, in absence, too, my battles."

43. Man only learns the worth, the importance, and the bliss of life, when he loves.

44. What odd creatures are women; a lover always falls short with them in spite of himself. They grieve, they resent, they accuse; and when one most deserves their pity, or comes to them full of the most tender transports, we find ourselves hated and abjured! They

would be more just, if they were less delicate: over refined souls always find something to condemn.

45. Some women are so different in the morning from what they had been the preceding evening, that, "I love you," to-night, seems to be tantamount to, "I shall hate you," to-morrow.

46. There are few women, particularly if they have met with disappointments, who are not proud, jealous, envious, revengeful, liars, unprincipled, cruel, and insidious. In the generality of women, everything relating to the mind is little, illiberal, and narrow; their sentiments are not the result of reflection, but of imitation; they have no enlarged views of human nature—no principle of action but their immediate interest, their pleasure, or amusement.

47. An illiterate woman, if her natural abilities are good, is dangerous; if not, she is generally contemptible.

48. Compared with the woman who is really depraved, the most unprincipled and seductive Lovelace can never be more than a novice.

49. Sweet, insinuating, and fertile in expedients, there is no art which some women will not employ to allure and fascinate the hearts of those who address them; but once assured of their ascendency—a capricious and absolute command is assumed in the place of timidity, gentleness, and complaisance; and it is not till after having loved them, that we find they rather merited our entire hatred.

> "——— There are soft smiled and gentle words,
> And there are faces skilful to put on
> The look we trust—and 'tis mockery all."

50. Women alone possess the secret of learning every thing they wish to know, by indirectly insinuating questions with inimitable address.

51. A female knows so soon, (and that, too, without appearing to inform herself about them,) all the habits of a beloved object.

52. Every woman knows that it is easier to rid herself of a rival than to reclaim an inconstant lover.

53. When the will of woman is strongly bent on the accomplishment of her purpose, her wits are seldom baffled by difficulties, however embarrassing.

54. Women's wits are said to be quick in spying the surest means of avenging a real or supposed slight.

55. The period at which love is felt most strongly is seldom that at which there is much prospect of its being brought to a happy issue.

56. Nothing can be felt more severely than the conflict experienced by tender and well-disposed hearts, when circumstances place them between love and duty.

57. No degree of hopeless love, however desperate and sincere, can ever continue for years to embitter life.

58. Unrequited love is not nearly so tormenting as mutual attachment defeated by the interference of cruel relations. Regret results

from the one—misery from the other; the one may be forgotten—the other must be always an object of memory: those only who know the intensity of reciprocal and virtuous attachment, can imagine the horrors attending its disappointment.

59. Never do we know how much we love—never do we feel how necessary the object of our love is to our happiness, until we experience the weary void of separation.

60. A ceremonious arrangement of attire is very much allied with formality, and a preconceived determination to treat a lover with cold politeness.

> "————————Ever note, Lucilius,
> When love begins to sicken and decay,
> It useth an enforced ceremony."
> "There are no tricks in plain and simple faith."

61. Love, like the ague, is subject to paroxysms; there are some days we seem to be cured; at others, we are at death's door.

62. If ever two people, who love one another, come to a rupture, it is for want of a timely *eclaircissement*—a full and precise one without witnesses or mediators, and without reserving any one disagreeable circumstance for the mind to brood upon in silence.

63. Where there is an intention to break an engagement, and cancel whatever love has been felt between two hearts, such is the human character, pretexts are never wanting to justify the resolve.

64. Certainty, however melancholy, is an evil better endured by many constitutions than the feverish contrast between passion and duty.

65. If men did but know the pangs which even the lightness of their conduct occasions, unless they were very fiends, they could not continue to act in their general manner towards women! They never can know what a woman feels on desertion, or even slight; it is not in our nature to feel such things in the same degree as they do; the early doubt—the gradual decline of hope—and, at last, the sick despair of certainty! Are their hearts human, that they can inflict these sufferings on the beings who love them to very madness; and, as it were, as punishment for that love itself?

66. What are the phases of a woman's feelings when she finds herself deserted? Upon the full trusting fondness of her affection, comes first the startling doubt, driven back and repelled with mingled scorn and dread—but again and again recurring with increased force, till, after suspense which gnaws into the heart, it settles down into the sick certainty of despair. And then her cheek grows thin, and her lips pale, and the light of an ardent spirit fades from her eyes. The strength of her young affection is broken for ever; she loves one, and, in cold resignation, she marries another; and she looks on the present without joy, on the future without hope, and on the past with anguish.

67. Alas! men do not know how to love like women. Their attachment is only one of a thousand other passions and predilections;

they are daily engaged in pleasures which blunt their feelings, and in business which distracts them. We—we sit at home to weep, and to think how coldly the warmth of our own affections is repaid

> " ——————————How deep
> Is woman's memory of her first love dream,
> Though truth has chilled its sweet illusions!"

68. Men probably know but little of what passes in the secret heart of woman; and how little does woman dare to say, far less to write, that which might illuminate them: who shall ever penetrate into the recesses of a tender bosom, and who shall tell how devoted is the heart of her who loves?

69. How much the meanest and basest of all selfishness is man's!

70. There is a deep, dreamy, lovely melancholy, which often bespeaks in woman's gaze, the habit of preferring the romance of earthly things to their truth; and which reveals also her natural disposition to sigh after an unknown something better than even the most exquisite of earthly romances can supply.

71. There are some points on which it is in vain to contend with a woman—and religion, or any thing that takes the name of religion, is among them.

72. When a comely girl takes to a devout turn, I can scarcely help thinking that it is only for want of some handsome young fellow to whisper it out of her in the course of a week, and put any thing he pleases in its place.

73. There is no friend to man so true, so kind, so real, and so good, as woman.

74. Women, accustomed continually to conceal their thoughts from men, are industrious, above all, to dissemble the springs that move their tenderness; and she has little to boast in never having fallen, who owes this happiness less to her virtue, than to the opinion she had the art to create of it in others.

75. It is more easy to inspire a woman with a new passion than it is to bring her to a recital of her former ones.

76. There is no time when a woman does so little justice to the character of a surviving lover, as when comparing him with the preferred rival of whom she has been recently deprived.

77. Ladies will sooner pardon want of sense in those who address them, than want of manners.

78. Nothing can be more affecting and powerful in reaching the heart of woman, than the efforts she sees made to respect her.

79. Perhaps, if our fair readers will take the trouble to consult their own bosoms, they will be disposed to allow, that the distinguished good taste exhibited by any individual who, when his attentions would be agreeable to a whole circle of rivals, selects one as their individual object—entitles him, on the footing of reciprocity, if on no other, to a large share of that one's favourable, and even partial esteem.

80. The regard of women is generally much influenced by the estimation which an individual maintains in the opinion of men.

81. When was the eye of woman too lofty to overlook the passionate devotion of a lover, however inferior in degree?

82. It is seldom that a woman disposes of her own heart: circumstances generally decide her lot.

83. They think vilely and falsely of women, who deem that they love the gratification of their vanity, or the mean purpose of engrossing a lover's admiration and devotion, better than they love the virtue and honour of the man they may be brought to prefer.

84. It is an admirable quality in womankind, that when a breach of the laws of natural affection comes under their observation, the whole sex is in arms.

85. Jealousy has been deemed a sign of love: but experience proves that the love which is most sincere, is generally the least suspicious. Jealousy more commonly denotes a slight degree of attachment, a silly pride, a constrained sense of little merit, and sometimes a bad heart.

86. Oh, jealousy! thou most dreadful of all diseases! the remedies that are employed in thy cure merely serve to increase thy virulence! Thou poisonest the heart that is pierced by thy sting!

87. It is difficult to blind jealousy, where there is any just cause for suspicion.

88. Woe betide the wretched jealousy that can extract guilt out of the overflowings of an unguarded gaiety.

89. When a woman seems not to fear censure, the world is not so just as to imagine it is not because her actions merit none.

90. Whether we have cause or not, it is a rule among our sex to think ill of women. We persuade ourselves that they are neither faithful nor constant, and on that foundation imagine we owe them neither fidelity nor constancy.

91. Bashfulness and modesty are the surest safeguards of a woman's honesty; and, therefore, when women are immodest, one will be apt to believe that they are not honest.

92. That affectation of fear, which women of weak minds seem to think the means of rendering them more interesting, will have quite a contrary effect on men of sense.

93. A certain degree of courage must be reckoned in the list of female virtues; but for a female to be fearless, will be deemed by very few persons an excellence in her character.

94. No rules, not even those of a nunnery, or of a quaker society, can prevent a litttle coquetry, in that particular where a woman is desirous of being supposed to retain some claim to personal attention.

95. Madame de Stael has often been heard to say, that "she would gladly have exchanged all the brightest qualities of the mind, for that quality which niggard Nature had denied her—the perishable but attractive beauties of the person;" a sentiment perhaps more discreditable to our sex than to herself.

96. Beauty, however little merit a woman can claim to herself for it, is really a quality which she may reasonably rejoice to possess.

97. The first impression is commonly produced through the medium of the eye; and this is frequently so powerful as to resist for a long time the opposing evidence of subsequent observation.

98. The ladies often fall into the fatal error of imagining that a fine person is, in our eyes, superior to every other accomplishment; and those who are so happy as to be endowed with it, rely, with vain confidence, on its irresistible power to retain hearts as well as to subdue them.

99. So far is beauty from being in our eyes an excuse for the want of a cultivated mind, that the beautiful woman has, in reality, a much harder task to perform, than she who is not so distinguished. Even our self-love takes part against them. We feel ashamed of having suffered ourselves to be caught, like children, by mere outside, and perhaps fall into the contrary extreme.

100. A fine woman may dazzle for a time; but when a man has once thought, "what a pity such a masterpiece should be a walking statue," her empire is at an end. The loveliest woman can hope only for a transitory empire, unless she unite with her beauty the more durable charm of intellectual excellence.

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